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WORKS IN PROGRESS

VOLUME 6, NO. 10 | THURSTON COUNTY RAINBOW COALITION | MARCH 1996 • FREE

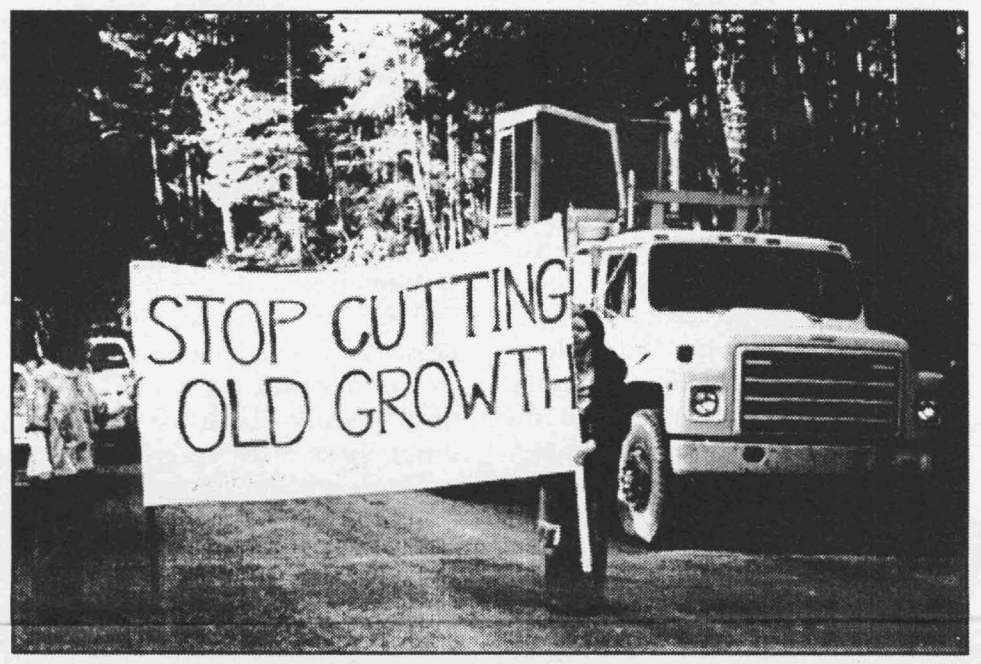
"One must have a good memory to be able to keep the promises one makes." –Friedrich Nietzsche

A Clearcut Cause For Direct Action!

hali panneton

The release of '318' timber sales for clearcutting, thanks to the despised salvage 'logging without laws' rider, has erupted into a flurry of forest actions and protests as a battle for the last 55-acre stand of Ancient Forest in the Dosewallips River drainage began three weeks ago near the town of Brinnon. Local activists from the Cheetwoot Wilderness Alliance and Olympia Earth First! as well as groups from Bellingham, Seattle, and Port Townsend have coalesced to organize a statewide campaign of resistance to save this tiny intact ecosystem, known as the Rocky timber sale, from complete annihilation.

Direct action against this timber sale began on Feb. 8th, as three protesters locked themselves into a logging road blockade cleverly devised to look like a typical American living room. Calling themselves the America family, the activists resembled those who would see or read about them in the news media - concerned citizens with a right to act to preserve their own public lands.



The protest turned ugly when U.S. Forest Service 'freddies' became apprised of the fact that America family members were not cemented into their couch, as originally thought; rather, they were locked to the couch and could free themselves if they so chose. Forest Service freddies responded to this information by removing all warm clothing they could retrieve from the protesters, including boots, sleeping bags, etc., thereby exposing them to hypothermia and frostbite. The forest defender family was also forced to contend with alcohol-consuming loggers who bombarded them with an array of verbal slings and sexually harassed Jane America. Ultimately, America family members succumbed to the numbing cold, unlocked themselves, were cited for violating the (illegal) closure area boundary and released.

Monday, 2-12 – Clearcutting began the following Monday, Feb. 12th, as, unbeknownst to over 50 protesters blocking the south access road, loggers were able to negotiate the long, winding, and dilapidated northern portion of Rocky Brook Rd. Undaunted, forest defenders regrouped at their base camp in Dosewallips State Park to strategize their next move.

For their part, Forest Service freddies followed protester vehicles, videotaped license plates and activists, and kept a 24-hr. vigil at both closure boundaries. An early (unsubstantiated) rumor suggesting that an unnamed forest defender had been found carrying a legal concealed weapon resulted in loggers showing up for work with pistols and rifles. Forest Service freddies also conducted nighttime sweeps of the Rocky parcel with trained police dogs. Every morning, Sheriff's Dept. cops arrived at the closure boundaries within moments of protesters, replete with paddy wagons and batches of plastic handcuffs.

The mounting tension was clearly palpable; the area was rapidly becoming a polarized war zone.

Tuesday, 2-13 – Two groups of protesters converged on both closure boundaries to attempt to stop the logging trucks. Ten activists were violently apprehended on the south road by county Sheriff's Dept. cops, after being warned that they would be arrested if they attempted to block the road. However, the ten were seized *while standing at either side of the road!* Eight of the ten were booked at Port Haddock jail and released; two without i.d. were held for arraignment and released later Tues. afternoon on their own recognizance.

Wednesday, 2-14 – Early morning, all-night freddie patrols at both roadblocks were greeted with the disclosure that

i wanted to believe [Clinton], trust him, get lulled into complacency just like millions of voters had back in 1992, but i think instead i'll go back to Brinnon and take another treeclimbing class.

12 forest defenders were now treesitting within the cutting area, that they (the Forest Service) were responsible for their safety, and must, therefore, stop the chainsaws. The freddies and county cops attempted to receive this latest gem with composure, but within moments radios and phones started to ring in numerous vehicles in unison, and the 'authorities' were obviously ruffled. Within hours, all major Seattle TV news agencies arrived on the scene, some flying over the cutting area in helicopters, then driving with Forest Service officials into the Rocky sale, and interviewing/filming forest defenders on their way out. The media blitz was sparked in large part by Ben White, who was perched 100 feet up in a cedar tree while conversing with news departments via cellular phone.

One of the women arrested Tuesday on the south road, Shane, was again arrested on Wednesday at the north road, allegedly for disregarding an admonition to steer clear of Rocky Brook Rd. as a condition of her release. Clearly an attempt to discourage protesters and remove this influential and stalwart individual from the rest of the group, this arrest was nearly as flimsy and controversial as those that occurred on Tuesday.

Unbelievably, the Forest Service refused to halt the clearcutting, going as far as to threaten a defender at the south road (yours truly) with an ob-

(Continued page 19)

State Fights to Retain Oil Spill Prevention Laws

Oliver Moffat

On Monday evening, February 5, a 610-feet long Liberian flagged oil tanker named the Neptune, was refueling at the Texaco oil refining dock in Anacortes, taking on 300 metric tons of fuel.

At some point the ship's crew made a careless mistake and overfilled the starboard forward tank, spilling huge amounts of oil onto the bulkheads, dock and into the water.

Although the cause and severity of the spill are still under investigation as is the clean up, initial observations from sources at the Department of Ecology suspect human error. Apparently, the person overseeing the refueling just fell asleep, and did not see the oil spilling into the water.

The Neptune spill is not unusual; in fact, according to the Department of Ecology, human error during ship refueling (called bunkering) is the most common cause of oil spills in Washington waters.

Bunkering spills usually involve tens, hundreds, or sometimes thousands of gallons of oil.

Documents from 1994 show the Neptune's owner, Maritime Overseas Corporation of New York, is a member of Intertanko, an association of international oil tanking corporations suing the State of Washington because, as they claim, the state's oil spill prevention laws are reckless and unconstitutional.

The primary defendant in the lawsuit is the little heard of, and little funded, Office of Marine Safety (OMS), the small state office created in 1991 by the legislature in the wake of the Exxon/Valdez disaster with the express mission of establishing the best possible oil spill prevention regulations for Washington water ways.

The lawsuit, whatever the outcome,

(Continued page 18)

LETTERS

Trees & God

Dear Editor,

Walking through the tall cedars of the ancient forests, I see and hear the presence of life; I feel the freshness of the forest air; I am not the only living thing. In the forest I see life, and, also, I see death. I marvel at the cycle of life. Should I believe myself to be different from other living things? Should I be so vain to believe I have a spirit that is separate from this earth which gave me birth? I think not. God is a metaphor for the dominion man wants over nature; belief in God is the ultimate vanity of man. It is not power, but wisdom that makes a place for man on this earth.

Dan Slaby

Serious budget cutting would include rogue CIA

Dear Editor,

With its clandestine operations that are continuously violating human rights and funneling illegal weapons and torture devices to brutal regimes, it would bode well for our national conscience to end over forty years of taxpayer funded brutality by dismantling the CIA.

This agency provides not one ounce of security for our nation, moreover, it consumes thirty billion of taxpayer dollars annually, not counting its undisclosed "black budget."

Many retired CIA operatives claim that it is useless to try and reform the agency because of its deeply entrenched ties with corrupt authoritarian regimes, and its drug smuggling operations that help fund operations that circumvent congressional oversight. Allegations that are continually surfacing against the organization are not aberrations, sadly they are the norm. The latest revelations show that the CIA misled Congress with its exaggerated claims of the "Russian threat," the result, a quadrupling of the national debt in a period of twelve years. Generations will be affected by the malfeasance of this agency.

John Stockwell, (In Search of Enemies) the highest ranking official ever to quit the agency, says that the first order of business was to lie to Congress, second was to create and environment within oligarchic controlled countries (Guatemala, Ecuador, Mexico, etc.) that is safe for corporations to exploit the cheap labor force, by crushing by, any means, any resistance by labor leaders or agrarian reformers.

According to an ABC news poll, crime and drugs were cited as the greatest problem facing our nation, yet foreign policy which has a profound affect on the economic stability of our nation, ranked a low two percent. Perhaps this gross disparity of priorities is a testament to the lack of information provided by a corporate owned press that has no incentive to educate the citizenry. Whatever the case may be, it is time to kill this "Welfare for Spooks" program-drive a stake through its heart, and allow democracy to have a chance in the third world, while saving the taxpayers a bundle in the process. Until the American people can make a connection between our repressive foreign policy vis--vis the CIA, illegal immigration and political refugees will (added to our own disenfranchised) continue to drain the resources of every human service agency in the country, and life will eventually be sucked out of our economy.

Any serious budget cutting negotiations should include sacred cows like this rogue agency, but it will never happen as long as the issue escapes any sort of national discourse.

Community colleges and the local press could do a lot to foment public discussion on an issue that is so important to the vitality of our nation and democracy abroad. When the experts fail, it is time for the people to lead.

Sincerely, Fred Rakevich

Johnson's reply on the Simpson Trial

Dear Phil

Thanks for taking the time to read and respond to my article on the Simpson case, and the reaction to it. I'd like to reply to your comments in order.

* I don't defend Simpson as much as I do our so-called judicial due process. Garcetti & Co. felt that this was an open-and-shut case, with no need to bother with minor details, such as securing the crime scene, obtaining fingernail samples, or thorough autopsies. I find your statement about Simpson's "use of the African-American community and their suspicion of the LAPD to get away with murder" extremely offensive.

1. The only way we have of knowing Simpson's blood was at the scene is the word of the LAPD. And how do we know Fuhrman didn't put it there? Fuhrman himself admitted to perjury, planting evidence, and abusing black suspects. We know he is a passionate racist. Fuhrman lied on the stand, under oath. Everything he's said or done in this case is suspicious. Why hasn't he been indicted for perjury?

The burden of proof is on the prosecution, not the defense. Simpson didn't have an alibi, but the prosecution had neither weapon nor witness. They could not pinpoint Simpson's location(s) during the time frame of the murders, which is vague because the crime scene was not secure. This is not way enough to convict.

2. I groaned when Simpson's lawyers kept changing his alibi. It's an old rule—choose one story and STICK with it!

Just because his neighbors have never seen Simpson chip balls "in his yard at 10pm in the dark" doesn't mean that he wasn't doing so. Hell, I put my trash out every Thursday about midnight, but I doubt my neighbors have ever seen me do it.

At this point, I don't see the relevance of the Bronco's whereabouts.

3. "The only way the blood could have got there is from the murderer — OJ." How do we know? Because Fuhrman and the LAPD say so?

4. "Spousal abuse often leads to murder." Your own words convey reasonable doubt! "Often" isn't "always." I remind you that some partners abuse for years without killing, while others kill as their first and ultimate act of abuse. Simpson's history of abuse increases the likelihood of his committing murder, but isn't enough to convict — especially in a double homicide with no weapon and no witnesses.

5. In the King case, we had witnesses on the scene who saw the attack from beginning to end, backed up by video. We have none of these in the Simpson case.

How dare you accuse Cochran of playing the race card! He played the cards as dealt, and that was one of them. I remind you of the vehemently racist coverage in the media, which few of you nonracist progressive white folks objected to. Moreover, Garcetti played the race card from the beginning when he chose Darden to assist Clark.

No contradiction, Phil. The jury was forbidden by Ito — at Clark's requests — to see a lot of legitimate evidence which would have helped the defense. I cite the abysmal recall of Fuhrman to the stand as but one example. Most of the evidence the jury was allowed to see favored the prosecution. Yet, that evidence was weak — a circumstantial house of cards, few of them aces, based on the bark of a dog. Given evidence I have seen to date, in my opinion Simpson is not guilty.

Consider this: Is it possible that Simpson was at the crime scene — may even have shed blood there — and was not the killer or one of the killers?

Is it possible that Simpson tried to intervene in the murders, unsuccessfully? And if so, why hasn't he said so? To protect his family from retaliation?

I find your statement about OJ being a disgrace to our community to be racist. I haven't heard any of your nonracist progressive white folks calling Nixon, Reagan or North murderers, let alone a disgrace to their race. If there's one thing I'm sick and tired of, it's white people pointing our one individual of color and designating her/him as a credit or disgrace to all the rest of us.

If there isn't much "sympathy from White voters" next time, that's just too bad, Phil. I haven;t seen much of that in sixteen years, and as far as I'm concerned, they can keep their sympathy. I don't need sympathy. I've never seen a program beneficial to African-Americans that didn't offer help to everyone else in this country.

In California, the Goldmans pursue their civil suit against OJ Simpson. In New Hampshire, Buchanan savors his victories, while *Newsweek* weighs doubts about Dole. And in Washington State, as flood waters recede, the residents of Candlewood Manor celebrate their triumph over Wal-Mart — all they wanted was to keep their homes.

February was Black History Month. As I chopped firewood out back, smooth jazz and the aroma of soul food waft by on the cold winter breeze.

Write in any time, Phil.

Jerome Johnson

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Mission Statement: This organization is dedicated to promoting mutual understanding among diverse cultural groups and providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices. Our aim is to explore the meanings of injustice and democratic participation in our society and in relation to the emerging global transition.

Anti-Discrimination Clause: We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

The following statement will become part of the Editorial Policy and will be the governing tool for the Anti-Discrimination Clause: *WIP will make every effort to work with the contributor of material considered by WIP to be offensive in order to reach a mutually agreed upon resolution, but WIP reserves the right as a last resort to edit or not print submitted material.*

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Works In Progress is a community newspaper sponsored by the Thurston County Rainbow Coalition. Opinions expressed do not necessarily reflect those of the Rainbow Coalition or the Workers In Progress and are solely those of the authors.

Correspondence/articles are always welcome. Articles on disk (text preferred). WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number. Send submissions to address below.

BRIEFS

Sarajevo Update

Great news! After five months of waiting in Split, Renata and Haris were accepted for immigration to the United States. We hope they will be here by the time you read this.

On February 27, will return to Sarajevo for two weeks.

Instruments are still needed for the music school. Please call if you have these or other items you want to donate. (Children's underwear and socks are always needed all sizes, girls and boys. Many basic items can now be purchased in Sarajevo, helping the local economy. Your cash donations will assure that there will be money to buy food and other items for children while I am there. Checks can be made payable to the Sarajevo Project. Children are vulnerable and depend on the generosity of people like yourself for basic necessities.

A Walkman has been donated for Mirza, a 15 year old boy who was shot by a sniper last year and is now a paraplegic. He wants to study French and English. Language tapes are still needed for him, along with money to buy batteries for the Walkman. He would also enjoy some music tapes if any one wants to supply these.

I hadn't planned on returning to Sarajevo so soon but found a $410 round trip fare to Europe and, with the many donations of dental supplies and other items, it seems that traveling at this time will be worthwhile.

Many thanks to all who have supported this project. With your help, we continue to make a difference to the children in Bosnia.

The Sarajevo Project: A project of the Tampa Bay Peace Education Program and the St. Petersburg Religious Society of Friends 130 19th Avenue Southeast St. Petersburg, FL 33705-2810 Tel/Fax (813) 531-3401

Health Work in Nicaragua with Granada & Amador

Wednesday, March 13, 7:30pm
First United Methodist Church
1224 Legion Way, Olympia

For six years, Dorothy Granada and women in Mulukukú, Nicaragua have sustained the Maria Luisa Ortiz Women's Center co-operative that addresses women's needs for health, housing, income, children's nutrition, peace and self-government.

Dorothy Granada is a nurse, effective and frugal administrator, compassionate volunteer, speaker, teacher. She speaks eloquently of the profound poverty, lack of health services, and continuing political violence. Then she tells of the co-op women, who despite their precarious lives, have chosen to serve others and build their community based upon courage and a vision of a hopeful future. Formerly a supervisory nurse responsible for one-fourth of Multnomah County, OR, Dorothy abandoned a middle-class life in 1980 to live more simply.

With Dorothy will be Carmelita Amador, whose family was three times displaced by the Contra War, is a founding member of the co-op and is now a Health Promoter. Carmelita will describe the work of the health center, which is education, prevention, women's nutrition circles, and locally produced remedies.

Local sponsors: Thurston Santo Tomás Sister County Association, Social Justice Committee of the Olympia Unitarian Universalist Congregation; Olympia Fellowship of Reconciliation, Social Justice Committee of St. Michael's Catholic Church, Olympia Friends Meeting (Quakers); Thurston County National Organization for Women.

Donations accepted. Info: 943-5462 Child Care available for $1.

Disability Rights Info

"The left should recognize that disability rights is part of the same continuum as civil and human rights and incorporate in its analysis of prejudice, discrimination, and segregation the oppression of people with disabilities. Leftists should become more aware of disability language and culture and speak out against backwards attitudes and stereotypes."

James Charlton, from his article "The Disability Rights Movement and the Left" in *Monthly Review*, July-Aug '94.

Mouth, The Voice of Disability Rights
61 Brighton ST Rochester, NY 14607
• A feisty, in your face magazine of progressive disability news.

No Pity by Joe Shapiro
• Excellent book that surveys the history of the movement.

The Body's Memory by Jean Stewart
• Read it - and then we'll talk. Available through Timberland Library.

African Americans with Disabilities
PO Box 82691 Wickinsborg, PA 15221
• The President and Founder, Monica Robinson, of this advocacy/support organization wants to see it become nationwide.

ADAPT
American Disabled for Attendant Programs Today
PO Box 9598 Denver, CO 80209
• Courageous folks working hard to "Free our People!" Where would you rather live -- in an institution/prison or at home with community-based attendant care?

information compiled by Sarah Light

Ron Sakolsky Sounds Off!

On the night of the full moon (March 5), comes down a man from Fool's Paradise to the land of More Rain Northwest (610 Columbia St. SW) to share himself and the opinions of other radical hybrids with the coming out of his new book, *Sounding Off: Music as Subversion/Resistance/Revolution.* Come out of your dank hovels or pretty prisons for an evening of radical hybrid thoughts with other majority world revolutionaries. Come downtown from seven to ten the night the moon pulls tight those thoughts often left unanswered except when within uncontrolled moments the noise brings you to that altered state of clarity..."Rock is a discourse that has frequently been at its most effective politically when its producers and consumers are least aware of any political or intellectual dimensions..." *Sounds of Resistance* by Robin Ballinger from *Sounding Off!*

Joining Ron for the evening will be James Koehnline, renowned collage artist. 'zinester. Moorist ORTHODOX activist, and long time Autonomedia collective member from Seattle. His one man show of collage art will impress the library walls of More Rain Northwest for the month of March.

For more information call 786-9262.

First Annual Latin American film festival

Cine al Frente - Latin American Film and Video Festival is proud to present South Puget Sound's first annual Latin American film festival. During the week of April 15-20, fifteen movies from throughout Latin America will run in Olympia at the Capitol Theater and on The Evergreen State College campus. Guest speakers including film makers, scholars and community organizers, will be present to introduce films. Start the festivities this month by attending the numerous fundraising events in the Puget Sound area. All profits from these will go to Cine al Frente. All prices are suggested.

Food for Films - $5
soups, pizzadas, salads, apple pie
March 3, 12-9pm @ Levity Cafe
430 Legion Way

Lunes Tropicales - $3
Salsa & Merengue Dance with DJ "El Gallito" @ THEKLA • 116 E 5th

Mystery Movie - $5
Special screening of a movie TBA
Capitol Theater • 206 5th

Baile y Pesia con Sal - $8
Flamenco performance by Verronica Barrera, Los Calaveras, Spanish Poetry readings by local poets, hors d'oeuvres
Studio 321 • 321 Jefferson St. NE

Cine al Frente is a non-profit, volunteer based organization. Our mission is to challenge the flow of the river of cultural imperialism by creating a stream which can carry the often brilliant yet little seen films and videos of Latin America into our community. These works in their content, language and form challenge the dominant media's representation of the people, politics and cultures of Latin America. We believe that the current social climate which had given rise nationally and locally to anti-immigrant sentiment and legislation can be confronted even as Latinos, non-Latinos, students, professionals, workers, film aficionados, artist come together to enjoy ourselves and to watch films. It is our hope that this celebration of Latin American Cinema, by virtue of the discussions that will be inspired about the art itself, the stories it tells and the different perspectives from which they radiate, will open a way for the stories it tells and the different perspectives from which they radiate, will open a way for the voices and visions of Latin America to speak for them-

(Continued page 5)

Marta de los Rios Comes to Evergreen

Yolanda Cruz

On March 5, Latin American Student Organization (LASO) is bringing to The Evergreen Stae College Marta de los Rios, a Mexican political activist who will be speaking on the role of women in the current struggle for justice in her homeland. She currently lives in Chihuahua, Mexico where she is actively involved in searching and freeing political prisioners by pressuring the government to recognize these injustices. She organizes groups to search the jails for political prisioners. In addition, she works to gather economic and legal resources to support the claims of people whose relatives and friends have "disappeared."

Marta de los Rios was born in Chihuahua in 1945. Her grandfather was a published poet who actively participated with The Ricardo Flores Magon revolutionary anrchistic movement during the Mexican revolution. He was imprisioned in this country because of his activities and died in jail. Marta studied special education in Mexico City and completed a masters degree. While studying in Mexico City she became an active member of the Communist Youth Party. In 1966 she obtained a scholarship to study pedagogy in Moscow at the Lumbuba institute. She returned to Mexico in 1968 and joined the underground armed movement called Liga 23 de Septiembre. In 1972 because of her involvement in this group she was imprisioned in Ciudad Juares, Chihuahua where she worked. Due to the protest of supporters and fellow teachers she was released in 8 days. In 1978 her sister was kidnapped by state security forces and to this day has not been found. During that time Marta became an active participant in the committee for the defense of political prisioners. She is currently working for social justice and for the defense of human dignity. In addition she is actively involved with the Zapitista movement in Chiapas and also works to improve the living conditions of the Tarahumara Indians in Chihuahua. For more info or to co-sponsor the event please contact Yolanda Cruz at 866-6000, ext 6583.

WIP Schedule

WIP article submission deadline is:

Friday, March 22

On that day, there will be a meetizng at SPEECH (218 Fourth Ave) at 6 pm. Call 705-2726 for info.

Proofreading Meeting

Tuesday, Mar. 26 at 7 pm
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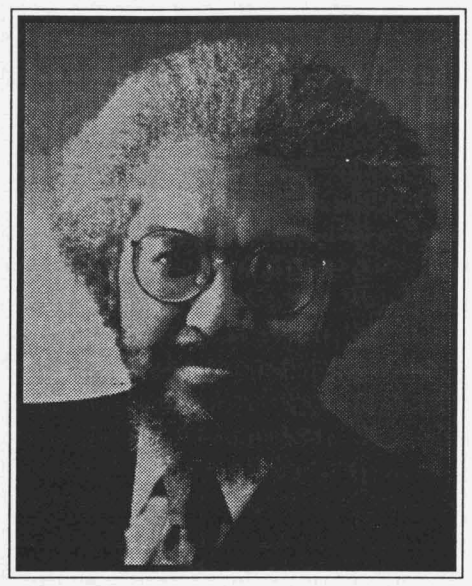
Along the Color Line

Race and Revolution in Cuba: An Inside Report



Dr. Manning Marable

During my recent visit to Cuba, I met many government officials, intellectuals and community leaders, who provided many critical insights. But one of the highlights was having a lengthy conversation with Assata Shakur. She had been a prominent black American activist in the 1970s who had been unjustly imprisoned. Escaping from prison, she somehow managed to reach Cuba. Today she is a lecturer and teacher, active in local affairs, and remains an astute judge of society and politics.

Assata Shakur emphasized that while Cuba has its problems, some of the Castro government's strongest supporters are Afro-Cubans. This is because the actual conditions of daily life for black people -- incomes, educational opportunities, health care, etc., -- have greatly improved. The old restrictions of racial segregation which had been imposed by the US upon Cuban society have been dismantled for decades. The Castro government more recently has become supportive of black cultural and religious groups such as Santeria, which draw their orientations from African spiritual traditions. There are many black Cubans who are proud of their African heritage and culture, Shakur said, but who also support the Revolution.

Cuba has responded to the crisis of unemployment and declining wages in a far more generous and humane manner than any similar labor policy in the US.

Shakur's comments highlight the long and continuing relationship between African-Americans and Cuba. Black abolitionists such as Frederick Douglass and Henry Highland Garnet had actively supported Cuba's struggle for independence from Spain over a century ago. After the revolutionaries seized power in 1959, Castro made a powerful impression among African-Americans by staying in Harlem during his first visit to the United Nations. Castro's famous September, 1960 meeting with Malcolm X, to the great consternation of the US government, reinforced the solidarity felt by progressive black Americans toward the revolutionary government. As one black newspaper, the *New York Citizen-Call*, defiantly described Malcolm's private session with the Cuban leader at the time: "To Harlem's oppressed ghetto dwellers, Castro was that bearded revolutionary who had thrown the nation's rascals out and who had told white America to go to hell."

Since the 1959 Revolution, Cuba has developed a special relationship with black people throughout the world. Fidel Castro has personally and politically identified himself and his entire nation with the cultural heritage and legacy of Africa. Since Afro-Cubans had been at the bottom of the social and class hierarchy before the Revolution, they have gained the most from the vast societal changes which had occurred. A quarter century after the revolution, employment, infant mortality, and life expectancy rates were better for blacks in Cuba than for blacks anywhere in the world -- even in the United States. Nevertheless, when our Cuban comrades sometimes insist that racism had been completely uprooted and destroyed in their country, many African-Americans have expressed strong doubts. Any multiracial nation which had slavery for many generations would still have a powerful legacy of racial discrimination. Even in a revolutionary context, old habits and attitudes would be difficult to uproot.

How is "race" manifested with Cuban society in the 1990s? One research staff member of the Cuban Communist Party Central Committee admitted to me that genuine advances for blacks "have mostly occurred in the public sphere," rather than in civil society. With the exception of some cultural reforms made in the first decade after the revolution, Cuban television today is still monochromatically white. There are virtually no black actors on television. Most Cuban playwrights and filmmakers don't want to address the contradictions of race within contemporary society, preferring instead to focus on the role of blacks in earlier historical periods. Some white Cubans still engage in a massive denial of the existence of prejudice, yet nevertheless perpetuate and tolerate unequal treatment across the boundaries of color. White police officers today still tend to stop and interrogate Afro-Cubans much more than whites.

I spent part of one day with a prominent Cuban anthropologist, who discussed her ethnographic research in one particular urban neighborhood in Havana. She explained that although formal racial discrimination has been outlawed for years, prejudice is still virulent. "White values and standards" which were the cultural background of the traditional Cuban upper-class before the revolution continue to influence behavior. For example, no discrimination in employment is permitted, she observed, "but an employer can still manifest his prejudices by not hiring blacks. In many communities, blacks and whites live side by side, working and interacting closely. But many of these same whites "don't want their daughters to marry black men."

The struggle to destroy racism still remains a central challenge in Cuba. But on balance, the Cubans are far more honest about their shortcomings, and have achieved greater racial equality for blacks than we have in the US.

Dr. Manning Marable is Professor of History and Director of the Institute for Research in African-American Studies, Columbia University, New York City. "Along the Color Line" appears in over 275 newspapers and is featured by 80 radio stations across the US and internationally. •

1996 Works In Progress Historical Calendar

★★ JANUARY 1996 ★★
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★ America is a great nation but . . . ★

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ONGOING MEETINGS AND EVENTS

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Every Wednesday 7pm
116 4th Ave E
Top floor of Bulldog News
For more info call 493-6601

Olympia Movement for Justice and Peace
Tuesdays: March
7pm at Liberation Cafe, 116 4th Ave
Informational discussion on Big Mountain, Planning May Day
Call 956-1771 for information

Support for Women's Clinic and Choice
Thursdays 8:30 am - 3 pm
1100 Eastside Street NE

Olympia FOR Monthly Speaker Series
Third Sunday of Month
Thurston County Courthouse Building 1
Call 491-9093 for info.

Hands Off Washington
General Meeting
Last Tuesday of Month
United Churches • Capital & 11th
Call 786-6608 for info

Food Not Bombs
serves free organic vegetarian food
Sundays 1pm
at Bread & Roses
Meetings: Wednesday 6pm
TESC CAB 1st floor

CALENDAR OF EVENTS

SEE ARTICLES FOR SEPARATE LISTING OF EVENTS

INTEL Action Study Group

Monday, March 4th
7-8:30pm
TESC LIB 2218?
Come discuss the impacts of the Intel Corporation in Dupont on: Environmental Quality, Labor Equity & Military Connections
Info: 352-6555 or 956-3586

Women's Lives Under Occupation

March 8th 7:30pm
University Friends Center
4001 9th Ave NE, Seattle
An International Women's Day Forum: Women Activists Speak on conditions in their Homelands
Maryse Brock - Haitian Community Activist
Lena Khalaf - Palestine Solidarity Committee
Jackie Rahimi - Committee Against Oppression in Mexico
Joan Staples-Baum - Tahoma Indian Center
$3-$5 (no one turned away)
Call (206) 285-1257 or 633-0518

International Women's Day Celebration

The World-Wide Web of Working Women: A Powerful Force for Change
Sunday, March 10 2pm
New Freeway Hall
5018 Rainier Ave., Seattle
International Buffet - $8.50
Door donation - $2
Sliding scale and work exchanges available.
Hosted by Radical Women.
For rides or childcare call 722-6057 or 722-2453.
Wheelchair accessible.

The Evergreen State College Labor Education and Research Center presents

Strength Through Diversity: Building Coalitions to End Racism

April 19-21, 1996
TESC, Tacoma Campus
Conference discussions and workshops will address:
History and economics of racism
Divisions in the workplace
Immigrant workers
Environmental racism
Affirmative action
Registration fee is $65
Registration deadline is April 10
For info contact: Anne White Hat or Helen Lee at the Labor Center
(360) 866-6000 x6525

Briefs, Continued

selves in all their complexity.
Please direct inquiries to Kathy at 753-6942.

Proposing A May Day Festival

The idea is to bring diverse radical communities together under the common banner of May Day, Beltane and International Workers Day. The purpose is to educate and entertain. We envision a series of events in the Olympia area between Wednesday May 1st and Sunday May 5th (Cinco de Mayo). By publicizing our events as May Day Festival 96, we gain whatever added promotional clout our collective resources can bring to bear. Already scheduled is IWW's "Hands-On Workshop for Uppity Workers — FIRE YOUR BOSS", music concerts by Waterbug and Jano Brindisi. Many creative options remain to fill out the festival program. Forums, concerts, films, dance, whatever. Your organization would hopefully take the lead on organizing an event that week or contribute in some other way, such as supporting the Festival with a $25 financial sponsorship.

Sponsorship — includes a logo on the Festival poster and mention in all promotional releases: $25 for businesses and other non-event-planning organizations, FREE for all community groups organizing an event under the Festival umbrella. Program ad space can also be negotiated with individual events' planners where appropriate.

If your group decides to organize an event, the details should be thoroughly in place by April 1st in order to publicize May Day Festival 96 properly. The same deadline applies for financial sponsors' camera-ready logos for the Festival poster.

The first planning meeting for this year's Festival is scheduled for Thursday, March 14th at 7pm at the Grassy Knoll, 2815 Pacific Ave on the east side of Olympia. Info: 754-4627

Cuban Supporters Fast For Life

Issued February 21, 1996 from the International Border, San Ysidro border crossing.

"We have made the most momentous decision of our lives. We have declared a liquid only "Fast for Life" until the 400 medical computers which US Treasury officials seized on January 31st and February 17th.

Over the past three weeks the US government has spent more than one million tax dollars to prevent volunteer engaged in a mission to send donated humanitarian aid to churches in Cuba from fulfilling that mission.

On January 31st and February 17th, 400 peaceful, non-violent volunteers, under the leadership of IFCO-Pastors for Peace were confronted by over one thousand Treasury officials, special agents, INS officials, FBI agents, Customs police, California Highway Patrol, Caltrans officials and San Diego Police. These combined forces use helicopters, sophisticated surveillance equipment, police vans, tow trucks, unmarked cars which were able to identify, and agent provocateurs to prevent US and Canadian citizens from performing a simple act of love. Facing this overwhelming power of the state, we have only our sense of morality, charity and justice. Facing the cruel, inhumane policy that forces shortages of food and medicine on 11 million innocent Cubans, we are compelled to lay our lives on the line as a means of saying no to our country's policy of death, and yes to life and peace.

We cannot match the force or resources of the government, and so we have decided to make the only and ultimate sacrifice — ourselves. We consecrate this liquid-only "Fast for Life" to the release of the computers which the churches of Cuba have requested and which will significantly improve the medical care of the Cuban people.

We willingly and freely take this action and call upon all the good citizens of San Diego and the world to join us in prayer and in an appeal to the President of the United States to release the 400 computers.

Rev. Lucius Walker, Jr., Lisa Valanti, Brian Rohatyn, Seya Sangari, Jim Clifford

Socialist Action, New Union, Etc

Socialist Action stands for workers' democracy and socialism, for human needs, not profits - for the full liberation of workers and oppressed peoples everywhere. We are a multiracial political party of workers, students, youth, feminists, and human rights activists committed to the interests of the working class.

We work for women's equality and the unconditional right to safe, legal, accessible abortion, for a strategy of mass action - massive marches and street demonstrations. We are champions of abortion clinic defense.

- We fight for jobs for all! 30 hours work for 40 hours pay. We advocate a labor party based on the unions.

- We fight racism and support Black liberation and self-determination from los Angeles to South Africa.

- We oppose the Democrats and Republicans, all capitalist governments, and their representatives anywhere in the world.

- We have always been uncompromising opponents of Stalinist and neo-Stalinist regimes from the ex-Soviet Union to China. We fight for a socialist world - democratically controlled by workers through their own institutions.

Socialist Action 3425 Cesar Chavez Street, San Francisco, CA 94110

Our Goal:

The New Union Party seeks to bring the entire economy under the ownership and control of all the people. A democratic economy will provide useful and satisfying jobs for all workers. It will end production for profit and will produce to meet human needs. By eliminating the profit motive, it will end waste and pollution and will make the conditions of work as safe, comfortable, and gratifying as possible.

To achieve this new economic system, the workers need to unite in one rank-and-file controlled union. This includes those workers now in unions, and presently unorganized workers. It includes white collar and professional employees as well as factory workers and craftsmen. It includes the unemployed in addition to the employed workers.

New Unionism will work to end competition for jobs and will promote cooperation among workers of all industries. It will enable the workers to protect their immediate interests against the employers.

In addition to organizing industrially, the workers will need a political party to spread the idea of social ownership and to gain the support of the majority at the polls. When this is achieved, the workers will assume control of their workplaces and manage them democratically through their unions. An elected congress of delegates from each industry will plan and manage the national economy and will replace the present political congress as the nation's government.

Join the New Unionists, an independent grassroots organization supported by the contributions of its members and friends.

New Unionists P.O. Box 88738
Steilacoom, WA 98388

Looking Forward to Socialism by Kevin Hornbuckle. *From the People's Weekly World*, weekly of the Communist Party USA.

Under capitalism there is almost no unmet opportunity for exploitation. Alternatively, as the only democratic economic and political system possible, socialism will offer people many practical conveniences that will cultivate a wealth of opportunities for human development. A few might be:

- Because you work only five hours a day, you have time to clean your home, which has been looking a little too "lived in" lately.

- Your husband's cooking is worth bragging about because he attended the free cooking classes offered by the Department of Agriculture's program for culinary competence.

- When your drain clogs and you want to fix it yourself, you check out the proper tool from the neighborhood tool library.

- You can welcome your new Latina neighbor because you learned Spanish from the Department of Education's language classes ion nightly TV.

- You are able to go out on a date with the person you've been wanting to ask because you have enough money for dinner and a movie.

- You enjoy making some of your clothes. Clothing diversity blossoms in the emergent people's culture because corporate-driven fashions died out when sexism was replaced with workplace democracy.

- The streets are safe to walk at night. So you lose those few extra pounds that have been tugging at your sides for years. Evening walks have become a popular way to exercise and socialize.

- Because you and your co-workers elected your supervisor you're more relaxed at work and are doing a better job.

- Your kids aren't grumpy about going to school. They actually like it now that the education system provides meaningful and relevant instruction.

- The food you buy tastes better because it's grown organically. The tasteless vegetables all pumped up with water to weigh more are a thing of the past because the agribusiness which produced it is too.

- Your household recycling is a much easier task because there is packaging standardization and you no longer have bunches of advertisements crammed in your mail box every day.

- When you need time for yourself at home you can get it. The housing law requires a generous ratio of rooms and floor space to people.

- The public library is open longer and is better stocked than ever before. Especially full is the history section which is the favorite place of readers wanting to know how humanity ever survived without socialism.

Kevin Hornbuckle is a city council member in Eugene, Oregon.

CPUSA Co-Op Bookshop
1406 18th Ave. Seattle, WA 98122

Works In Progress and CopWatch

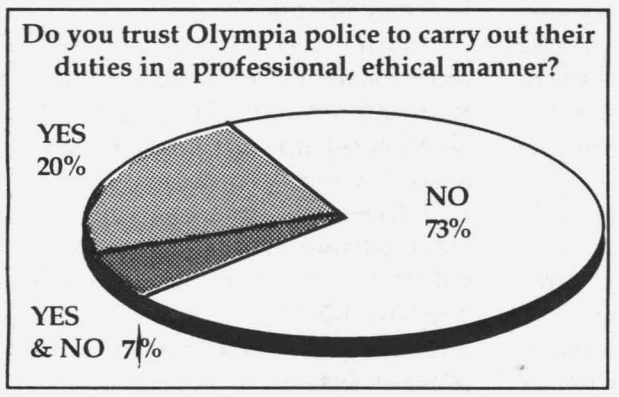
Survey Conducted on Citizen Interaction with OPD

Pat Tassoni

The Survey

The story behind the survey dates back to a couple of years ago when *WIP* ran a story describing some of the interactions youth had had with police. In an attempt to elicit some testimony *WIP* designed the survey. We however lacked the time and energy to administer it. That changed last November as activists attending the "Social Justice and Equality In Olympia Conference" decided it was a worthy endeavor. A group was formed that has become known as CopWatch. For the past couple of months, WIP and CopWatch have been gathering data.

The original design of the survey was to chronicle interactions between youth and the police. CopWatch broadened the scope to include all citizens. It is not intended to be representative of the entire Olympia community, most of whom probably don't interact with the police on a regular basis, if even at all. With a projected 55,000 calls for service this year, one would expect that every resident would have at least an interaction with the OPD, and then some. This isn't true though; the general trend is that many people won't interact with police, and few interact with them often. In many cities, more than 60% of emergency calls are generated by just 10% of the households.



Survey Respondents Breakdown (expressed as percentage, based on total of 71):

Age Under 20 = 47.8 • 21-29 = 30.4
30-45 = 18.8 • 46-60 = 2.9

Gender Male = 66.2 • Female = 33.8

Ethnicity
White/European = 89.8
People of Color = 10.2

Where participants were stopped/questioned by police (%): Foot = 45.7 • Vehicle = 31.4
Residence = 12.9 • Other = 10.0

The Results of the Survey with Some Comments

In response to the first question, "Do you trust Olympia police to carry out their duties in a professional, ethical manner?", 20% of survey respondents said **yes**, 7% replied **yes and no**, and 73% said **no** [see chart]. Of the 20% who trust the police, 64.3% do so despite the fact that they reported or noted inappropriate conduct by the OPD.

84% of survey respondents reported that they have experienced inappropriate conduct by OPD Officers in the last year [see chart for total listing of specific misconducts]. 8% said they had not experienced inappropriate conduct. Another 8% of survey respondents reported specific abuses by OPD Officers but did not interpret the conduct as inappropriate.

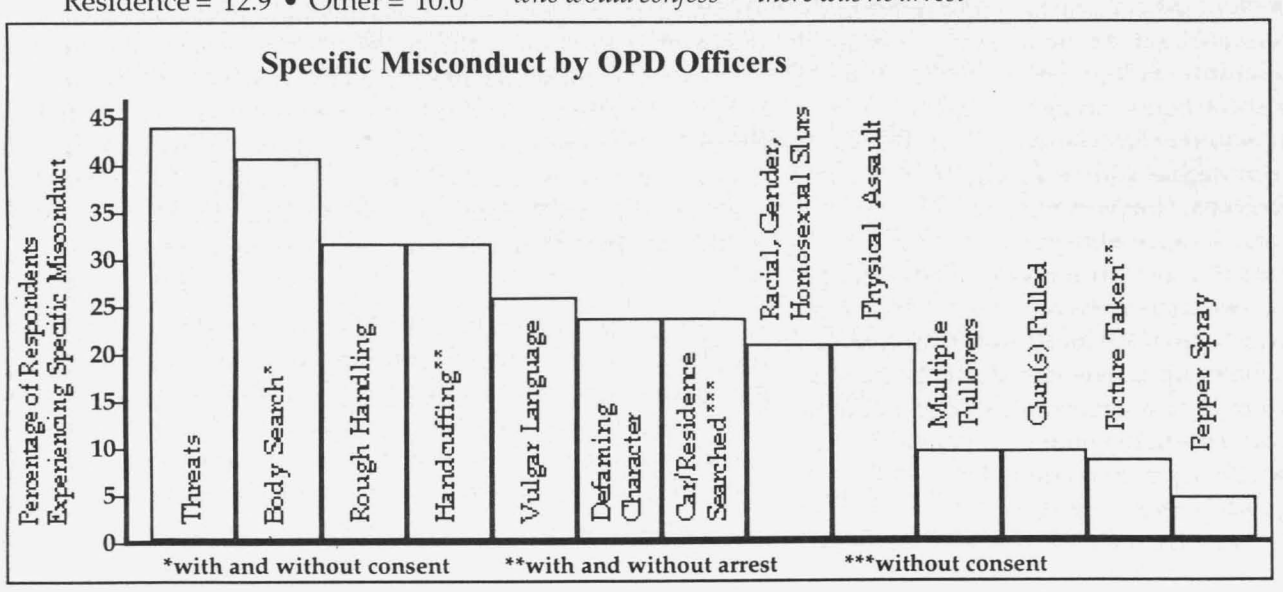
When we look at the types of misconducts, there is no excuse for officers' Racial, Gender, and Homosexual Slurs; no excuse for Threats; no excuse for Vulgar Language; and no excuse for Defaming Character. Examples of officer threats include: *comply or go to jail; leave or be arrested; will beat your f*****g head in; don't jaywalk in this town; we can write you tickets; if you don't do what we say we're going to handcuff you; come here again and we'll arrest you; give names/addresses or we'll take you in; watch your back you little f***er; would ticket for backtalking if it didn't stop; will kick your ****. Examples of Defaming Character include: *called passenger an ***hole; made fun of name; kids your age are a problem; officer called citizen a satanist; "we have lawyers to tell if you're lying."*

Many of the types of misconduct can be excused away by some as part of the arrest procedure. 29.6% of the total respondents stated that they were placed under arrest (we do not know what the charges were or the outcome, although some noted a background check revealed an outstanding warrant). 100% of respondents who stated that they were not arrested (35.2% of the total) reported police misconduct. Their complaints fall into the categories listed below, with the exception that no one had been pepper sprayed without being arrested. Examples of misconduct without being arrested are: *The police handcuffed and detained someone, and threatened only to release him/her in exchange for someone in the watching group who would confess — there was no arrest made of anyone; an officer smacked the cigarette out of a juvenile's hand; Guns were pulled in two cases w/o making arrests; citizen was thrown to ground and handcuffed, but then released; citizen was handcuffed and put in car, but then released.*

A study has shown that some police departments spend 90% of their time on the job attending to emergency calls. This survey points to the quality of service OPD officers mete out on the streets to people who didn't call them. From the pressures of time, and as a manner of habit, in-between calls, officers may short-cut past citizens' rights because the treatment citizens receive indicates that they are assumed to be guilty by the police. This would account in part for people's defensive reaction to being questioned by police. Possibly what is needed is a different approach to citizens by police.

Although a startling amount of misconduct seems to exist, it would be premature to release the names of officers cited by survey respondents as either acting professionally/ethically or not. At this time, no officer(s) can be identified as a rogue, although certain names appear more than a few times. The same is true for friendly officers. 35.6% of respondents said they have dealt with officers who have acted in a professional, ethical manner. Hopefully, as CopWatch continues to gather stories and testimonies, those professional, ethical officers can be recognized and their behavior reinforced.

WIP and CopWatch hope that the information indicated by this survey will educate the public as well as stimulate city officials to do a professional survey to evaluate the quality of service of the OPD.



About CopWatch

CopWatch seeks to:

• Organize to gather stories and testimonies of police misconduct

CopWatch has established a number that can be called 24 hours a day to allow citizens to report police misconduct. "You will reach an answering machine and will have 1 minute to record: What happened, Where & When it happened, Names of officer(s), Department. All calls confidential. We do not give legal advice, we are documenting police harassment and abuse."

The number is 352-6543.

CopWatch is asking for donations of video cameras.

• Educate ourselves and the public to change the public discourse on crime, safety, and policing

The police are public servants and must be accountable to the communities in which they work. Politicians and the media tell

(Continued next page)

Your Rights and the Police (from ACLU)

• What you say to the police is always important. What you cay can be used against you, and it can give the police an excuse to arrest you, especially if you "bad mouth" a police officer.

• You do not have to answer a police officer's questions, but you must show your driver's license and registration when stopped in a car. In other situations, you cannot legally be arrested for refusing to identify yourself to a police officer.

• You do not have to give your consent to any search of yourself, your car or of your house. If you do consent to a search it can affect your rights later in court. If the police say they have a search warrant, ask to see it.

• Do not interfere with, or obstruct, the police—you can be arrested for it.

If You Are Stopped for Questioning

1. It is not a crime to refuse to answer questions, although refusing to answer can make the police suspicious about you. You cannot be arrested merely for refusing to identify yourself on the street.

2. The police may "pat down" your clothing if they suspect a weapon to check for concealed weapons. Do not physically resist, but make it clear that you do consent to any further search.

3. Ask if you are under arrest. If you are, you have a right to know why.

4. Do not "bad mouth" the police officer or run away, even if you believe what is happening is unreasonable. That could lead to your arrest.

If Your Are Stopped in Your Car

1. Show your driver's license and registration upon request. Your can in certain cases be searched without a warrant so long as the police have probable cause. To protect yourself later, you should make it clear that you do not consent to a search.

2. If you are given a ticket, you should sign it, otherwise you can be arrested. You can always fight the case in court later.

3. If you are suspected of drunken driving and refuse a blood, urine or breath test, your driving license can be suspended.

If You Are Arrested or Taken to a Police Station

1. You have the right to remain silent and talk to a lawyer before you talk to the police. Tell the police nothing except your name and address.

Do not give explanations, excuses or stories. You can make your defense in court based on what you and your lawyer decide is best.

2. Ask to see a lawyer immediately. If you cannot pay for a lawyer, you have a right to a free one, and you should ask the police how the lawyer can be contacted. Do not talk without a lawyer.

3. Within three hours after you are arrested, or immediately after being booked, you have the right to make two free complete phone calls in the local dialing area. (1) to a lawyer, (2) a bail bondsman.

Whose Decision?

Guns Come to Evergreen Campus

Yudah Goldstein

On February 14, The Evergreen State College (TESC) board of trustees by a *historic* vote of 6 to 1 voted for "limited arming" of Tesc security. The vote officially was an approval of TESC president Jane Jervis's recommendation.

Community members reacted by blocking the main entrance to campus on the freeway and permitting one lane of traffic from exiting. Afterwards, they marched to the president's office where they demanded a voice.

The effort to arm TESC public safety has been the longest and most contentious issue on campus at least over the last decade, if not longer. Although clearly a majority of community members never wanted guns for public safety, the issue has stayed alive thanks to a few people in local law enforcement including TESC public safety, TESC administrators, and the Gannet corporation with their mouthpiece the Daily Olympian, and extremist elements in the state legislature.

The most recent effort to arm security has been led by sheriff Gary Edwards of Thurston County. His threats of under-serving the TESC campus became a key element in obtaining the victory for "limited arming."

Although the president of TESC has publicly stated there are "many sides" to this issue, in the minds of most critical thinkers, activists, staff and faculty on campus *and in the community there* are two sides to the issue. Either guns for the police precinct on campus or no guns.

The parameters of debate as described by the president is a blatant attempt to whitewash and discredit the tremendous ground-swell of protest that has rocked this campus the last month. The discrediting of the anti-gunners has not been limited. They have been called "out of line, too emotional, disrespectful, breaking the social contract, etc."

In the food co-ops, the coffee houses, weekend parties, on campus, in the classroom, and everywhere around town, almost all talk has not only taken an anti-gun line, but has been even more centered on how the process locked out the community.

The biggest discrediting ironically was by the TESC administration themselves. Their refusal to listen and act on dignified articulation on the issue by anti-gunners has permanently fostered their place in TESC history as the sell outs of what TESC used to stand for.

At the public forums an overwhelming amount of people spoke out against guns. Their arguments were based on various forms of reason, fact, past experience, emotion, critical reasoning, common sense, rage, and a love for this place. In a span of three weeks over a thousand people signed a petition to not arm public safety. On KAOS most if not all of the debate on the issue has been against guns. In the food co-ops, the coffee houses, weekend parties, on campus, in the classroom, and everywhere around town, almost all talk has not only taken an anti-gun line, but has been even more centered on how the process locked out the community. Larry Mosqueda's (faculty) piece in the CPJ February 8 issue presents perfectly how we were lied to and manipulated by the people in power who want guns.

Well, now where do we go from here? The fact is "limited arming" is bad enough, but obviously it's a major hurdle cleared towards full arming. However, we shouldn't focus now on preventing full arming. We should keep up with our demand for a reversal of the decision and a new more inclusive process.

To get more involved call 866-6000, ext 6098 for more info. Public meetings are being held weekly on Tuesdays and Fridays at 4 p.m. in the longhouse.•

(Survey, continued)

us that the answer to society's problems is to put more cops on the streets. However, more cops does not mean less crime; indeed, we know that the police are often responsible for increased violence.

Furthermore, we know that crime is rooted is social and economic injustice. The money that is being spent on police and prisons is being diverted from housing, education, parks, recreation centers, job creation programs, and other basic community services that can address crime's real roots.

Increasing numbers of people are at the receiving end of a crackdown carried out by law enforcement agents. These crackdowns play on racist, classist, sexist, and homophobic fears, as well as a desire to scapegoat youth. They are designed to distract us from the real, systemic economic and social problems we face.

• Build support networks and mutual aid among target groups and individuals

March 3rd marks the fifth anniversary of the beating of Rodney King by LAPD officers. On Sunday, March 3rd, CopWatch is organizing a rally in Sylvester Park (downtown Olympia) from 3-5pm. There will be speakers on police brutality, the prison industry, political prisoners, No Guns On Campus, Food Not Bombs, Danny Spencer — killed by OPD, indigenous struggles — Peltier / AIM & Zapatistas.

• Put pressure on officials to change policy to keep it consistent with the values of our community

A sub-group has formed calling itself the Citizen Advisory Team to make proposals to the Olympia City Council on how to re-organize the police department in the public interest. Draft recommendations include the aggressive hiring and promotion of women and people of color, the establishment of an independent civilian review board, de-escalating and non-violent training for officers, and implementation of Community Oriented Policing. The Advisory Team will present their report to the council sometime in early March.

Patricia Imani proved invaluable in her spread-sheet assistance.

Blessings

Truth Force Against Guns

Swan Eagle

I am in the ninth day of a water with electrolyte fast in response to the decision by Art Constantino, Jane Jervis and the Evergreen Board if Trustees to arm campus security. It is my prayer that there will be a significant change of heart.

I participated in the open forums, I wrote letters to the editor of the *Cooper Point Journal*, I talked to students and community members as I committed publicly at one of the last forums to fast if security was armed.

I am an uncredentialed alumni of The Evergreen State College. I returned here at the request of a dear friend who is currently a student and a front line activist. The issue around arming security completely took over my life. I certainly didn't anticipate this.

After living for many years in the mountains on Northeastern Washington as part of the back to the movement, I came to Evergreen. It was the reputation as an alternative campus of conscience that drew me there. Though I had already spent four months in jail for a classic Ghandian action against the Seabrook Nuclear Power Plant and done an eighty-five mile walk with three other mothers to form a peace camp across form Fairchild Air Force Base where Boeing cruise missiles were being sent, Evergreen was the springboard for my drive into permanent peace work. I feel a deep connection to the integrity that was the hallmark of Evergreen. I am very familiar with the rise of the police state in this country, the decrease of so-called constitutional rights, the increase in poverty and homelessness, the despair seizing the hearts of so many. It is a tragedy that it is polluting Evergreen as well. This can not be ignored. The students, faculty, staff and community members must be vigilant about restoring and maintaining Evergreen's original vision.

In Northeastern Washington where I currently live, there is a rising collaboration between huge corporate resource pillagers, the Wise Use Movement and militias. Last winter I spent much time researching the forces manipulating economic hardship, alienation from the federal government and the Second Amendment right to bear arms. Unwittingly, many people drawn to the militia movement are being set up as pawns, as potential shock troops, for the world's largest corporations.

By talking directly to people who attended Second Amendment meetings, a Black Helicopter meeting, the gathering where Barry Clausen, EarthFirst! infiltrator, spoke and other such events, I began to open dialogue with people, who potentially were targeting me. It has been a very positive experience. Because of this situation, a friend and I began a series of conflict resolution classes where three militia connected people attended. This experience was but a small example of what is possible in striving for a truly peaceful world.

I cannot sit back and watch every hope for viable inspiring alternatives be extinguished. This disheartening event at Evergreen symbolizes the dissipating future my children face. To much is going wrong. There has to be somewhere we stop it and turn it around. It is very difficult fasting with a three year old to care for as well. If it weren't for the full-time support of the Ficalora family and the support of many others, I would not be able to continue as long as I have. I also wish to thank the students working continually to stop the implementation of this harmful, dangerous policy, the students of color who have shared the feelings of intimidation the situation gives rise to due to the all pervasive police brutality in communities of color and finally my thanks to the other people who are joining me in fasting. the power of "satyagraha", truth force, knows no bounds. May we all participate in Saving Evergreen and saving the Earth.

In peaceful struggle.

PS, I also wish to mention that I find it outright immoral of the Daily Olympian to print the brief article saying anti-gun people called in the bomb threat on Feb. 20. Reporters talked to us, took notes and ignored our comments. I do not believe any person committed to non-violence would make such a call. The entire situation was twisted to discredit the efforts of us devoted to absolutely No Guns!

{Before the print date, SwanEagle ended her fast]

Agrarian and Judicial Problems, Pending

EZLN accepts agreements regarding indigenous rights and culture

Communique from the Indigenous Revolutionary Clandestine Committee—General Command of the Zapatista Army of National Liberation; La Jornada, February 15, 1996

To the people of Mexico, to the peoples and governments of the world:

Brothers and sisters:

The Zapatista Army of National Liberation, a Mexican organization that struggles for democracy, liberty and justice for all the world, has finished counting the votes to decide whether to formalize the first minimal agreements with the supreme Mexican government within the boundaries of the dialogue of San Andres. The first of six stages of the dialogue process and negotiation has finished, and it addresses the themes of indigenous rights and culture.

Since the dialogue in San Cristobal in 1994 the EZLN has been committed to the path of dialogue to seek a political solution to the war initiated on January 1, 1996. Since then all of the initiatives for a new, just and dignified peace have come from the EZLN and the national and international civil society, and all of the initiatives of war have come from the supreme government. Now that this stage has ended, we want to tell you what was and is our thinking in this democratic process of internal consultation regarding the agreements reached.

Based on the above, we present:

The results of the consultation of the Zapatista bases regarding Mesa #1 on indigenous rights and culture. Several dozens of dozens of thousands of men and women were consulted, the majority of whom are indigenous.

Of the 100% of the bases of support for the EZLN consulted, 52% were women and 48% were men.

Of the 100% of the men and women making up the Zapatista bases of support consulted: 96% supported the following positions:

• Reject the lack of a solution to the grave national agrarian problem and insist that Article 27 of the Political Constitution of the United Mexican States take on again the spirit of Emiliano Zapata, summarized in two basic demands: the land belongs to the person who works it, and land and liberty.

• Reject the lack of jurisdictional recognition of the autonomy of municipalities and regions by complying with the resolutions of the National Indigenous Forum held in San Cristobal de las Casas in January 1996.

•Reject the lack of a solution to the demands for the right to information and justice and political rights which were detailed in phases 1 and 2 of the table on indigenous rights and culture and in the National Indigenous Forum in January 1996.

We can not renounce our national struggle to obtain local benefits; knowing that if we insist upon the national demands, the government will continue its repressive blows, the EZLN reaffirms its commitment to the poor of Mexico.

This same 96% also supported the following:

• Accept and formalize with the supreme government the following minimal accords, the first in this long process of constructing a just and dignified peace:

1. The agreements and commitments stated in the documents of joint pronouncements by the government and the EZLN regarding national themes, with the specifications stated above.

2. The agreements and commitments stated in the document of resolutions for Chiapas; from the state government, the federal government and the EZLN, with the specifications stated above.

• Make a declaration by the EZLN and its advisors regarding the demands which have not been resolved and which are related to the results of phase 1 and 2 of the table on indigenous rights and culture and the National Indigenous Forum and to which the EZLN commits itself to sustain as its own demands and to continue struggling for their solution.

Two percent supported the complete rejection of the results of phase 3 of the table on indigenous rights and culture. 1.4 percent abstained.

Six percent supported a vote of confidence in the CCRI-CG of the EZLN so that it make the decision.

As a result the Zapatista villages that rose up in arms against the supreme government to demand democracy, liberty and justice for all Mexicans ordered the delegates of the EZLN to the dialogue in San Andres Sacamach'en de los Pobres that they carry out the following directions:

First. That they explain to the brothers and sisters of the body of advisors for a peace with dignity and justice, to the people of Mexico, and to the peoples and governments of the world, the process of consultation that was carried out amongst the men and women who make up our Zapatista Army of National Liberation.

Second. That they formalize the minimal agreements, which we have agreed to, with the supreme government.

Third. That they continue with the dialogue, insisting in the demands that we have stated to them as a result of this consultation.

Fourth. That they inform all of the brothers and sisters of all of the Mexican indigenous peoples about what we have decided.

Fifth. That they continue until the fundamental demands that were the basis for our just uprising are fulfilled: democracy, justice and liberty for all Mexicans.

In this consultation the following considerations are to be taken into account:

(Continued next page)

Northwest Support for Zapatistas

Listeros, last month I posted information about a gathering convened in Oregon to define and plan a "Northwest Aguascalientes" and discuss cultural resistance in the Northwest. The gathering was held Feb 10, with a decent turnout in spite of historic flooding throughout the region! Much information was exchanged, many activists working on other issues took the opportunity to learn more about the current situation in Chiapas; though we all agreed that much, much more discussion was needed, it was a great beginning. The following article written by Amy Baker for the *Portland Alliance* newspaper summarizes the gathering.

Thanks to all who participated, and to those who couldn't come because of the weather, we hope to see you in Corvallis!

Elissa (for Chiapas Urgent Call)

Cultural Resistance in the Northwest By Amy Baker

In spite of the flood, delegates from a wide range of organizations convened on February 10, 1996, in Wilsonville, Oregon, for a planning session for forming a Cultural Resistance Center (or Aguascalientes) in the Northwest. Sponsored by Chiapas Urgent Call of Portland and other groups from Eugene, Corvallis, Oympia and Seattle, an invitation had been sent out to a diverse group of organizations to come together for a forum and dialog to generate alternatives and beginnings for popular resistance. Some of the groups represented included OSU's MEChA; Eugene's Food Not Bombs, Cascadia Forest Defenders and CISCAP; Portland's Portland Central America Solidarity Committee, Red Rose School, Radical Women, Cascadia Forest Alliance and Chiapas Urgent Call; a treeplanters cooperative from Mt. Angel and other Native and immigrant rights groups.

This forum was organized in solidarity with the Aguascalientes (Cultural Resistance Centers) inaugurated on January 1, 1996, in the Zapatista communities of Oventik, La Realidad, La Garrucha and ejido Morelia in Chiapas. The purpose of the Aguascalientes is to be a place for cultural events, where different communities can share their customs, social life and song or dance, and come together in popular resistance to the oppressive Mexican government. The Zapatistas believe they are important in order to sustain a sense of community, brotherhood, unity and resistance. The first Aguascalientes was destroyed at Guadalupe Tepeyac on February 9, 1995, by Mexican federal troops with US military officers present, less than a month after a Chase Manhattan Bank memo urged the "elimination" of the Zapatistas.

The Zapatista Army of National Liberation (EZLN) Insurrection began on January 1, 1994, an armed civil resistance movement based in Chiapas. The Zapatistas, made up of over 70,000 indigenous people, demanded protection for subsistence agriculture and related life ways under threat from land concentration and expropriation, ecological destruction and the neo-liberal economic restructuring imposed by the federal government. In addition, the Zapatistas have called for deep structural reforms to the Mexican political system to allow oppressed communities real power over the provision of social services and the management of their resources. Although peace talks began in October of 1995, the Mexican government has been constantly ignoring its agreements by arresting people accused of assisting Zapatistas, harassing international visitors and engaging in low-intensity warfare throughout the past few months. In response the Zapatistas continue to build their movement through formation of a national political force, the Zapatista Front of National Liberation and the continued resistance by the Zapatista communities.

The Northwest forum was to dedicated to a dialog to hear participants' visions and opinions on the realization of political unity and popular cultural resistance in the Northwest. The group was split up to discuss various topics including cultural resistance through community-based education and cultural work that confronts racism and promotes autonomy; overcoming environmental racism and promoting economic justice; access and alternatives to health, media/information, transportation and housing; and cross-border alternatives to neo-liberalism. After reconvening and summarizing the discussions, the group agreed to several beginning steps in establishing an Aguascalientes in the Northwest.

A follow-up meeting was set for March 9 in Corvallis. For further information about your group becoming involved in the Northwest Aguascalientes, contact Hilaria Cruz at (360)352-6342 or David Lopez of Chiapas Urgent Call at (503)236-7916.

[from the Portland Alliance, March 1996]

(Zapatista, continued)

First. Profound agreements regarding the reform of Article 27 of the Constitution were not achieved, which is the problem of land. It was agreed that it should be addressed again in the table on well-being and development. This is important because the problem of land is the principal issue for the Zapatistas and all the indigenous people and campesinos of Mexico. We can not accept leaving Article 27 of the Constitution unchanged; we should insist on it in the subsequent tables.

Second. Recognition of local and regional autonomy was not achieved. This point was partially addressed with the recognition of the right of the indigenous people to "free determination", but the problem of autonomy is still pending and it is necessary to insist that the just indigenous demand be achieved.

Third. The government had to accept national themes after it had said that it would not address any national question. It became clear that the problem of Chiapas could not be resolved if the national problems were not resolved. This was a victory because the table in San Andres, which had been called a state-level discussion, became a national dialogue.

Fourth. The agreements on constitutional changes and in national laws open a great space for indigenous participation. With these agreements the national and independent indigenous movement has an umbrella that lets it advance in its struggles for their rights and demands. As a result of what has been accomplished new demands can be advanced and the national indigenous movement can organize to demand the fulfillment of these agreements and to demand more.

Fifth. The agreements for Chiapas represent the most advanced ones in all of the Mexican Republic, and this will help so that in other states there is organizing to demand that they have the same rights.

Sixth. The agreements represent a victory of a new form of dialogue and political negotiation that no one has ever done. The EZLN negotiated cleanly and openly and invited everyone to negotiate together with the EZLN. The results of San Andres are not only a result of the EZLN but also the advisors and guests who represent or participate in the best of the national independent indigenous movement.

Seventh. Together with the results of the National Indigenous Forum they create a program of struggle for the indigenous movement.

In summary the agreements benefit the national indigenous movement and the local advances are not few.

However they continue to be only paper agreements, but with the National Indigenous Forum it is possible to create a movement that demands that the agreements be fulfilled and that continues with the demands that the indigenous organizations and peoples present in the forum agreed upon but are yet pending.

We know that we still have the military pressure surrounding us and the government has no intentions of diminishing its pressure; it is this way because the bad government wants to obtain through force what it can not get through reason. The government offered to lessen the military pressure if the EZLN renounced its national demands and accepted local solutions.

The Zapatista villages had to choose: if we only think about our problems and we look for agreements that only benefit us, then we are like other organizations that are only interested in their own concerns and nothing else matters to them; we would remain a local organization, limited to Chiapas, or even only one part of Chiapas.

We can not renounce our national struggle to obtain local benefits; knowing that if we insist upon the national demands, the government will continue its repressive blows, the EZLN reaffirms its commitment to the poor of Mexico.

This was and is our thinking by which we conducted the consultation on the first minimal agreements. The consultation of the Zapatista bases of support was not just a democratic exercise within the EZLN: it is the fundamental base of the legitimacy of our organization and the guarantee that we are following the interests of the people and not the interests of individuals or a group.

The struggle for indigenous rights has not ended, just a step on the road of liberation has been taken. This, liberation, will only be fulfilled and completed when it exists for all the Mexican brothers and sisters who deserve democracy, liberty and justice.

The struggle for indigenous rights continues, follows, will continue...

Democracy!
Liberty!
Justice!

From the mountains of the Mexican southeast,

Indigenous Revolutionary Clandestine Committee—General Command of the Zapatista Army of National Liberation

Mexico, February 1996

Translated by Julia Sanchez, M.P. National Center for Democracy, Justice and Liberty in Mexico, U.S.A.: Adapted for publication in WIP *by Peter Ebertowski.*

Calling for WIP Workers

"We have room for one more"

One more writer, one more graphic artist, one more idea, advertisement, donation, subscription, one more ounce of energy, and, of course, one more person to catch a typo.

(Call 705-2726 for more information)

Justice for Leonard Peltier!

Action group to work on Caravan to Washington DC. The Leonard Peltier Defense Committee has made an International Call for Action. In December 1995, political prisoner of 20 years, Leonard Peltier was assaulted two days before he went before the Parole Board. The attack was intended to provoke him to behave in a manner that would jeopardize his parole hearing. The plan was unsuccessful; Leonard did not retaliate.

In our last communication with the Defense Committee we were informed that Leonard is receiving long awaited medical attention at the Springfield Medical center in Springfield, Missouri. The parole decision will soon be made; if Leonard is denied parole he will be in prison another 14 years until he goes before the parole board again.

We are asking people to fax the Parole Commission and telephone Pres. Bill Clinton and demand Executive Clemency for Leonard Peltier.

Our group was recently formed in January, 1996 and is autonomous; its foundation is a Traditional Spiritual one and operates by consensus. We meet every Tuesday at 5:00 p.m. and have a pot-luck dinner at the T.E.S.C Longhouse. We are currently planning fund-raisers, educational events, and of course the caravan to Washington DC. Everyone of all ages welcome, family oriented and healthy atmosphere encouraged. Your support will be appreciated and is needed.

Come and be a force for the Spirit of Truth.

For more information contact: LisaNa M Red Bear at MEChA 866-6000 ext. 6143 Parole commission Fax # 301-492-6694 Pres. Bill Clinton # 202-456-1111 Things we need : Reliable vehicle transportation (Bus, Vans, etc.) Gas money Food Copy expenses Donations: Monetary or Goods and Services.

Thank you , The Leonard Peltier Action Group

Support Action Calendar

Video Presentations
Tuesdays, TESC LIB Lobby
March 5th @ 1pm & 12th @ 12 noon

Info Table/Bake Sale
(fry bread, muffins)
Thursdays, March 7th & 14th
TESC CAB Lobby • 9am - 3pm

Music Benefit
Friday, March 8th
TESC Longhouse @ 8pm

Fundraising Dinner
Sat., March 9th
TESC Longhouse @ 6pm

Cast Off Party
Thursday, March 14th

Scene from the 20 Years of Injustice: International Protest Against FBI Abuse and Terrorism and Justice for Leonard Peltier and All Political Prisoners at the Federal Building in Seattle on February 6th.

Declaration of War Against Exploiters of Lakota Spirituality

Tiokasin Veaux

WHEREAS we are the conveners of an ongoing series of comprehensive forums on the abuse and exploitation of Lakota spirituality; and we represent the recognized traditional spiritual leaders, traditional elders, and grassroots advocates of the Lakota people; and

WHEREAS for too long we have suffered the unspeakable indignity of having our most precious Lakota ceremonies and spiritual practices desecrated, mocked and abused by non-Indian "wannabes," hucksters, cultists, commercial profiteers and self-styled "New Age shamans" and their followers; and Where with horror and outrage we see this disgraceful exploitation of our sacred Lakota traditions has reached epidemic proportions in urban areas throughout the country; and

WHEREAS our precious Sacred Pipe is being desecrated through the sale of pipestone pipes at flea markets, powwows, and "New Age" retail stores;

WHEREAS pseudo-religious corporations have been formed to charge people money for admission into phony "sweat-lodges" and "vision quest" programs; and

WHEREAS sacrilegious "sun-dances" for non-Indians are being conducted by charlatans and cult leaders who promote abominable and obscene imitations of our sacred Lakota sun-dance rites; and

WHEREAS non-Indians have organized themselves into imitation "tribes, "assigning themselves make-believe "Indian names" to facilitate their wholesale expropriation and commercialization of our Lakota traditions; and

WHEREAS academic disciplines have sprung up at colleges and universities institutionalizing the sacrilegious imitation of our spiritual practices by students and instructors under the guise of educational programs in "shamanism;" and

WHEREAS non-Indian charlatans and "wannabes" are selling books that promote the systematic colonization of our Lakota spirituality; and

WHEREAS the television and film industry continues to saturate the entertainment media with vulgar, sensationalist and grossly distorted representations of Lakota spirituality and culture which reinforce the public's negative stereotyping of Indian people and which gravely impair the self-esteem of our children; and

WHEREAS individuals and groups involved in "the New Age Movement," in "the men's movement," in "neo-paganism" cults and in "shamanism" workshops all have exploited the spiritual traditions of our Lakota people by imitating our ceremonial ways and by mixing such imitation rituals with non-Indian occult practices in an offensive and harmful pseudo-religious hodge-podge; and

WHEREAS the absurd public posturing of this scandalous assortment of pseudo-Indian charlatans, "wannabes," commercial profiteers, cultists and "New Age shamans" comprises a momentous obstacle in the struggle of traditional Lakota people for an adequate public appraisal of the legitimate political, legal and spiritual needs of real Lakota people; and

WHEREAS this exponential exploitation of our Lakota spiritual traditions requires that we take immediate action to defend our most precious Lakota spirituality from further contamination, desecration and abuse; and

We hereby and henceforth declare war against all persons who persist in exploiting, abusing and misrepresenting the sacred traditions and spiritual practices of our Lakota, Dakota and Nakota people.

Therefore we resolve the following:

1. We hereby and henceforth declare war against all persons who persist in exploiting, abusing and misrepresenting the sacred traditions and spiritual practices of our Lakota, Dakota and Nakota people.

2. We call upon all our Lakota, Dakota and Nakota brothers and sisters from reservations, reserves, and traditional communities in the United States and Canada to actively and vocally oppose this alarming take-over and systematic destruction of our sacred traditions.

3. We urge our people to coordinate with their tribal members living in urban areas to identify instances in which our sacred traditions are being abused, and then to resist this abuse, utilizing whatever specific tactics are necessary and sufficient —for example demonstrations, boycotts, press conferences, and acts of direct intervention.

4. We especially urge all our Lakota, Dakota, and Nakota people to take action to prevent our own people from contributing to and enabling the abuse of our sacred ceremonies and spiritual practices by outsiders; for, as we all know, there are certain ones among our own people who are prostituting our spiritual ways for their own selfish gain, with no regard for the spiritual well-being of the people as a whole.

5. We assert a posture of zero-tolerance for any "white man's shaman" who rises from within our own communities to "authorize" the expropriation of our ceremonial ways by non-Indians; all such "plastic medicine men" are enemies of the Lakota, Dakota and Nakota people.

6. We urge traditional people, tribal leaders, and governing councils of all other Indian nations, to join us in calling for an immediate end to this rampant exploitation of our respective American Indian sacred traditions by issuing statements denouncing such abuse; for it is not the Lakota, Dakota and Nakota people alone whose spiritual practices are being systematically violated by non-Indians.

7. We urge all our Indian brothers and sisters to act decisively and boldly in our present campaign to end the destruction of our sacred traditions, keeping in mind our highest duty as Indian people: to preserve the purity of our precious traditions for our future generations, so that our children and our children's children will survive and prosper in the sacred manner intended for each of our respective peoples by our Creator.

Wilmer Stampede Mesteth (Oglala Lakota), Traditional Spiritual Leader & Lakota Culture Instructor, Oglala Lakota College, Pine Ridge, South Dakota; Darrell Standing Elk (Sicangu Lakota), President, Center for the SPIRIT, San Francisco, California, & Pine Ridge, South Dakota; Phyllis Swift Hawk (Kul Wicasa Lakota), Tiospaye Wounspe Waokiye, Wanblee, South Dakota.

Although, the following paragraphs maybe nebulous in relationship to the above Declaration, it's meaning is found in the perspective of the whole picture.

"One fact disturbed: whites would run off to join Indian tribes, or would be captured in battle and brought up among the Indians, and when this happened the whites, given a chance to leave, chose to stay in the Indian culture. Indians, having the choice, almost never decided to join the whites.

This distress of American history has received less emphasis than it deserves. The most logical explanation for this phenomenon is that, given the choice of two worlds, people turned their backs on the hierarchical society of colonial America to join the egalitarian and community spirited Indians.

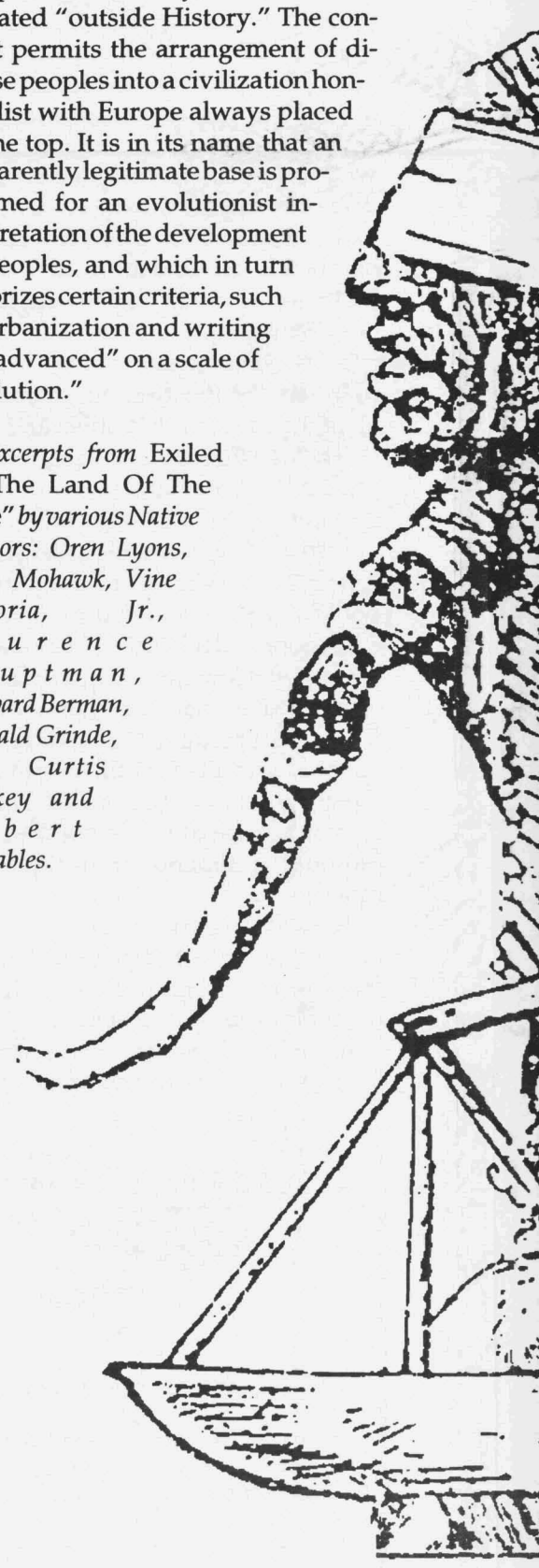
Stories about Indians have been excluded in the "accepted" histories, and we are generally left with a distorted picture of cultural isolation between Indians and whites. In short, for Indians [not the baseball team] to become *real* in European eyes, he must abandon much of that which defines him as Indian. In effect, the European invented the term "Indian" to mean a kind of "other." The indigenous peoples, identify ourselves as distinct peoples such as Dine' or Haudenosaunee or any of hundreds of other distinct peoples."

There is no indication that we conceived of ourselves as an amalgamation in the way Europeans soon came to be known. What survives is the idea of "the Indian."

"The Indian was the "other," the person on shore when the European first arrived in a ship. He was a person about whom the European knew nothing; therefore he was a person without history. The European did not know who the Indian was, so the Indian became the person the European was not. This created a situation in which the identity of the Indian was unclear to the European and over the centuries produced a *curious timelessness in defining the Indian proper. In spite of centuries of contact and the changed conditions of Native American lives, Whites picture the "real" Indian as the one before contact or during the early period of that contact....If the Indian changed through the adoption of civilization as defined by Whites, then he was no longer truly Indian according to that image, because the Indian was judged by what Whites were not.*

The ethnocentrism....of everything and everyone not European (descent) is a central element in the history of the West. If there is one concept that has a privileged place in the ethnocentric image through which Western peoples see themselves in relation to others, it is the concept of civilization. On it is based the whole concept of "History," the distinction between "pre-history" and "History," and therefore the relegation of most other peoples to a shadowy, undefined area situated "outside History." The concept permits the arrangement of diverse peoples into a civilization honors list with Europe always placed at the top. It is in its name that an apparently legitimate base is proclaimed for an evolutionist interpretation of the development of peoples, and which in turn valorizes certain criteria, such as urbanization and writing as "advanced" on a scale of evolution."

Excerpts from Exiled In The Land Of The Free" *by various Native authors: Oren Lyons, John Mohawk, Vine Deloria, Jr., Laurence Hauptman, Howard Berman, Donald Grinde, Jr., Curtis Berkey and Robert Venables.*



Native Culture

No More Ignoring the Ignorance

Below is a letter to the Editor of Indian Country Today Feb. 15, 1996 issue, from Adrianne C. Micco followed by a response by Tiokasin Veaux.

I wonder if Indian people all over the country are having this problem? Here in at least this area of California, we have many people who are having a serious problem with reality. People of non-Indian heritage are believing themselves to be Indian. It is really sad — and scary. These people are a real danger to Indian people and to their own children.

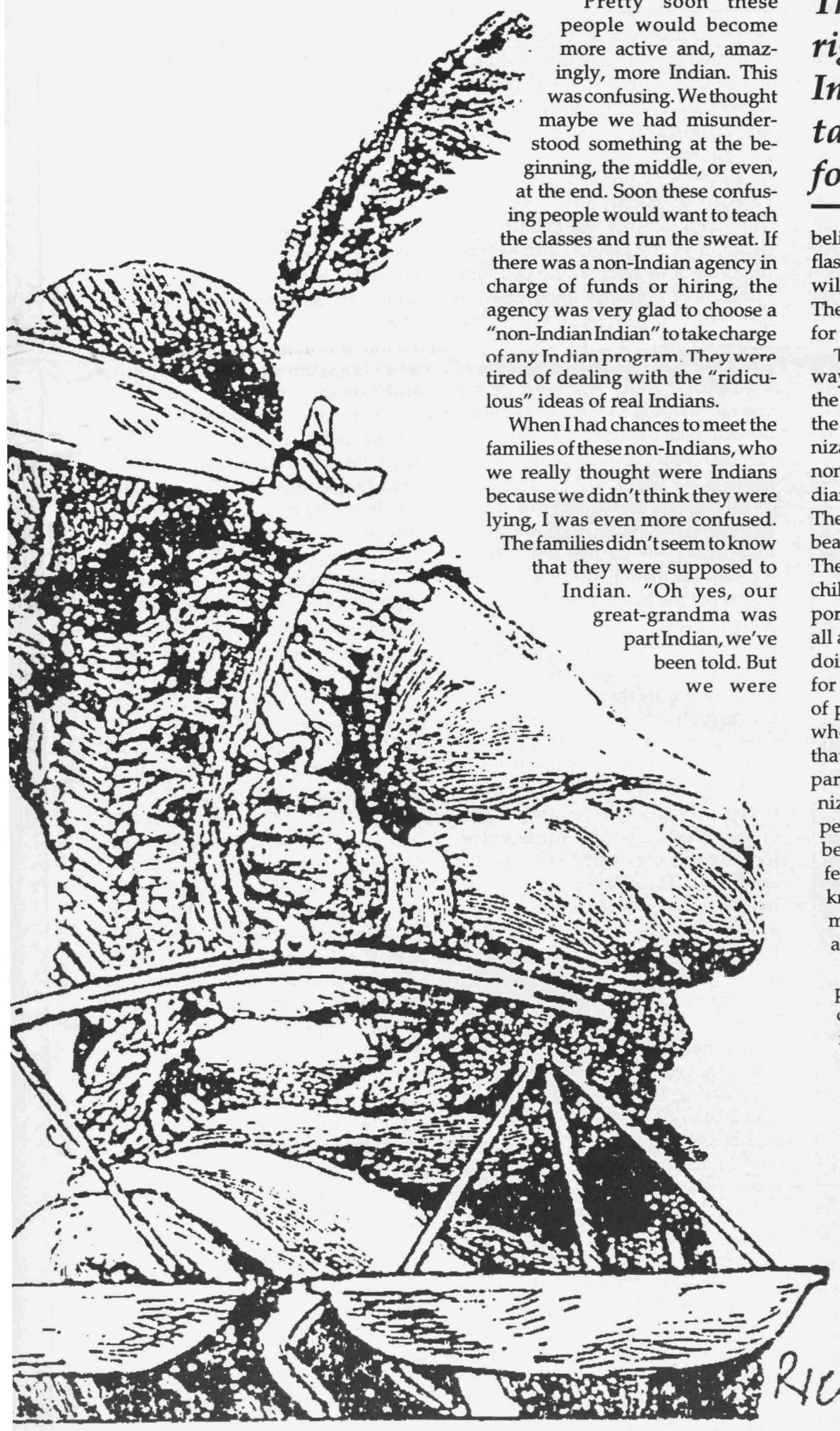
I believe there is nothing more important to anyone's well-being than to be honest with ourselves and with those around us. If we are not honest, then of what value are our words, our ideas our beliefs, our lives? What do we have to share? What do we have to contribute?

My own experience with these people have been sad and confusing. I was always taught that people are honest and to take what people say as the truth. So these recent experiences have been devastating for me. These non-Indian folks have said they were Indian (even if they didn't look it at all): "I know I am part Indian, and I am Indian in my heart. I want to be with Indian people and learn my people's ways." We believed them. These people were always welcomed and given the opportunity to participate and learn, whether it was an Indian education class or a sweat lodge ceremony.

Pretty soon these people would become more active and, amazingly, more Indian. This was confusing. We thought maybe we had misunderstood something at the beginning, the middle, or even, at the end. Soon these confusing people would want to teach the classes and run the sweat. If there was a non-Indian agency in charge of funds or hiring, the agency was very glad to choose a "non-Indian Indian" to take charge of any Indian program. They were tired of dealing with the "ridiculous" ideas of real Indians.

When I had chances to meet the families of these non-Indians, who we really thought were Indians because we didn't think they were lying, I was even more confused. The families didn't seem to know that they were supposed to Indian. "Oh yes, our great-grandma was part Indian, we've been told. But we were never raised as Indians, and we would only be a 16th or a 32nd or a 64th anyway."

So how did this one person in the family get to be Indian? Then I hear the story that the others were taught to be ashamed to be Indian so they deny "our heritage." This craziness and confusion goes on and on, with the real Indians trying to be fair and open-minded and the pretend Indians getting more bold — and more Indian — all the time. Soon we find ourselves fighting tooth and nail to get people to believe we are real Indians and that our lives as Indians and the knowledge we possess is the real thing. The "non-Indian Indians" have gotten louder and, of course, more believable than us. They have more flash, more time, more resources, more willingness to demand attention. Their forceful presence and demand for recognition overshadows us.



These pretend Indians claw their way right over real Indians and push the real Indian people to the back of the line. They take over Indian organizations and fight for the rights of non-Indian Indians.

These pretend Indians claw their way right over real Indians and push the real Indian people to the back of the line. They take over Indian organizations and fight for the rights of non-Indian Indians. They claim Indian preference and take our jobs. They twist our true heritage and our beautiful cultures to fit their need. They confuse and warp their own children with their lies and steal opportunities from our children. And, all along, they don't see that they are doing anything wrong. I'd been told for quite awhile that there were a lot of people rejected by their own race who came and tried to be Indians and that many Indian people didn't like to participate in so-called Indian organizations because of these unwanted people who intruded and claimed being Indian. It sounded so far-fetched and mean spirited. Now I know it's true. I see them all around me and hurt for all the dishonesty and the damage they cause.

What can be done to help these people and their children? How can they be taught to be glad and respect who they really are? How can they learn to live an honest life?

Comments:

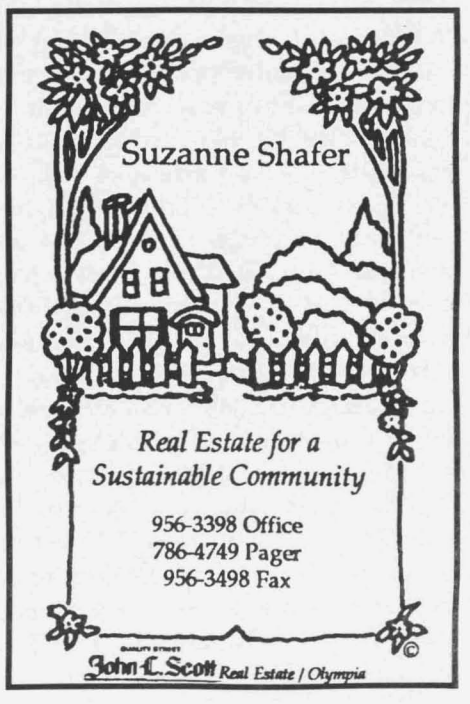
In America, there seems to be a fine line of distinction between the religious life of the average citizen and the idea that these kinds of emotions mentioned above can be reduced to formulas and paradigms of rampant capitalism, extreme individualism and competition without people taking offense at the intrusion. People are so filled with doctrine and so starved for religious experience that they can't tell if their private lives are being invaded or not - thus they can sit and watch without feeling the slightest feeling of insult.

My experience with these "wannabees" is that they wouldn't hesitate to call 911 if a **'reality Indian'** came to their sacrilegious, free-associating, culturally inappropriate, fake-feathered 'Indian' shop and told them, that a particular item for sale, may not represent the truth to the Indian Nation it is supposed to represent. Otherwise, they become incredibly smug about the little they do know, that a good many of them fight zealously to protect their reputations as experts, and that they rush non-Indian frameworks of analysis into the discussion as soon as possible in order to control, defend, or deny the definitions of what is being said and thought. Unless Euro-Americans, and other non-Indians, grow up about what they think they know, they will simply continue to perpetuate misconceptions, misperceptions, and misrepresentations of Native peoples and themselves. "Wannabees" come from a self-righteous "civilized society" that is not seen as a primitive and clumsy effort to relate to higher powers, which makes it more difficult to discern the intrinsical experiences of traditional Indians.

Yes, you may have invented the microwave oven, but your society is in danger of extinguishing life on this planet; and linear, industrial success does not define the sole standard of truth.

There cannot be a continuous ignoring of ignorance when relating to the Native peoples of this land. The failure to recognize the domination when attempting to understand other peoples, other cultures, other religions, is often a guise, even unwittingly, distracting the real issues concerning Native cultures. If you truly, without naivity, want to honor Indians, let us, the Indians show you how!

HO! Mitakuye Oyasin.
Tiokasin Veaux



Life on the Doorstep of the Juggernaut -

The Jahalin Bedouin Struggle Against Israeli Settlement

Action Committee for the Jahalin Tribe

Vignette: Encounter with a bulldozer

The Abu Ghalia clan tent stands in a cluster of wood and tin shacks in a hollow close to the old Jerusalem-Jericho road. Although to the outside world this bedouin encampment might look temporary, to members of the Jahalin tribe, it has been home for some forty years, blending in perfectly with the rolling hills that provided pasture for the herds that were traditionally their major source of livelihood. The family's goats are penned nearby, and hens and roosters wander about freely, sometimes venturing into the tent in search of dropped crumbs. Looking out through the tent opening, one is met by a view dominated to the West by the modern high-rise apartments of a "new section" of the Jewish-Israeli settlement of Ma'aleh Adumim. To the East the hills are slashed by denuded swaths slated to be access roads for an even newer section of this sprawling suburb of "Greater Jerusalem." And straight ahead the walls of a school are going up on a newly-flattened hill-top - a metal sign announcing a community college - which will serve the Jewish-Israeli young people of a growing Ma'aleh Adumim.

Two years have passed since the day in February, 1994, when Muhammad and about 15 other men and children confronted the bulldozer beginning to prepare the land for the school. When they were told that the earth being removed from the hill-top would be dumped on their living area, they spontaneously sat down and blocked the machine's progress. The following morning the contractor brought the head of the Ma'aleh Adumim municipal planning department to the site, while the Jahalin and their supporters looked on. It was decided to haul the dirt away - for the time being. Ultimately, however, part of the price of the settlement's expansion is to be the uprooting of Sarah and Muhammad's young family and another 300 members of the Jahalin tribe, some of whom are even now in the process of appealing eviction notices from the Israeli "civil administration."

Background

The Jahalin bedouin lived in the Tel Arad region of the northern Negev for generations preceding the establishment of the State of Israel, probably having migrated there from the Sinai or southern Jordan. In the period remembered by those older members of the tribe who spent their youth in Tel Arad, the Jahalin were semi-nomadic, seasonally ranging across into Jordan, a distance of some 20 km. Besides herds of sheep and goats, they grew millet, barley and wheat, depending on seasonal rain for irrigation (as the few remaining semi-nomadic bedouin of the Negev Highlands still do), and migrated to the grazing fields between the November time of sowing and July harvesting their crops. During the period of the British Mandate in Palestine (1918-1948), cultivation of grains grew to be the major source of livelihood for Negev Bedouin.

Sedentarization was also already on the increase, as factors like the need to pay taxes, school fees, etc, brought the Negev Bedouin into the money economy as wage labourers, e.g. in British army camps and Jewish settlements of the day. Each tribe traditionally traced its origins through the male line to a common ancestor and also claimed a defined area as its traditional land. Although the Turks introduced a land registration (Tabu) law in 1858, the bedouin, like many other landowners in Palestine, understated the extent of their holdings in order to minimize tax payments, thereby unwittingly facilitating later Israeli confiscation of large quantities of "unowned" land (adapted from Sieglinde Weinbrenner, report prepared for the Society of St. Yves, 1995). Maddrell (Penny Maddrell: The Bedouin of the Negev) stresses the importance of land to the bedouin: "Land is of immense importance to minorities throughout the world where access to land, the ability to be self- sufficient and the recognition of a group's identity and heritage are crucial. Bedouin say that land means honour and freedom, that it is not merely wealth. 'Land is holy' and the landless are pitied."

Looking out through the tent opening, one is met by a view dominated to the West by the modern high-rise apartments of a "new section" of the Jewish-Israeli settlement ...

Estimates of the number of Bedouin living in Israel range from 70,000 (Israeli figure) to 100,000 (Palestinian figure.) According to Prof. Gid'on Kressel of the Institute for Desert Research of Ben Gurion University, by the end of the war, only some 40,000 bedouin remained on Israeli territory (again, there are those who quote figures as high as 80,000), the rest having either retreated along with the Egyptian Army or been compelled to leave by the Israeli army. In the period between 1949 and 1951 another 20,000 or so crossed the border into Egypt or Jordan with the "help" of a special army unit. These latter included the Jahalin, who in 1950 were 'encouraged' to cross the border into the West Bank, then under Jordanian control. In the spring of that year, tribesman Muhammad Siaala was killed by soldiers' gunfire while working in the field. Rumours started that the Israeli army was going to kill everyone who remained on Israeli territory, big and small, man or woman..." Arhil Au Ghalia (Abu Suleiman), who was a boy of 7 at the time, told reporter Ada Ushpiz ("Again the Jahalin are unwanted," Ha'aretz, 2-3-94) that he remembered that people refused to leave despite threats, "and then the army appeared - Mirage jets patrolled overhead while the soldiers burnt the tents and the people took their camels and herds and fled..." Five were shot dead during the expulsion.

Some of the Jahalin tarried for 2-3 years near Hebron before being "moved along," but most made their way north to their current location, between the present site of Settlement Ma'aleh Adumim and Jericho, still under Jordanian rule at the time. There they settled, each extended family in its own little valley, paying 'rent' to the land-owners in the form of a percentage of their produce. There are no precise census figures, but estimated numbers of Jahalin in the region range between 150 and 300 families - or about 2,000 persons. Those Jahalin old enough to remember life under Jordanian rule say that they were pretty much left alone, but following the Israeli occupation of the West Bank in 1967, the situation began to change significantly. Throughout the 70's increasing amounts of land used by the Jahalin for grazing their herds of goats and sheep were declared to be Army firing ranges and, eventually, in 1981, this land, including their actual dwelling area, was - as mentioned above - expropriated from its owners in Abu Dis and al-Azariyeh (the Jahalin's 'landlords') and declared 'state land,' a fact of which the Jahalin were not informed at the time.

The Jahalin, Ma'aleh Adumim and "Greater Jerusalem"

The Israeli government has determined that it is of strategic importance for the metropolitan area surrounding Jerusalem to be extended nearly to Jericho and for this area to contain a clear Jewish majority by the time the final status of the city comes to the negotiating table. The central objective of this expansion strategy is to create a metropolitan "Greater Jerusalem" that would make it virtually impossible - politically and economically - to return to Palestinian control the parts of this area that Israel has occupied since 1967. The area included in the quasi-official map of Greater Jerusalem contains approximately 430,000 Palestinians, nearly all residing outside the pre-1967 green line. That is about twice the number of Israelis currently inhabiting the settlements of that area. However, the expanded settlement plan is intended to provide a nearly two-thirds Israeli majority in a gerrymandered Greater Jerusalem by the time Israel is required to produce data in support of the maintenance of "Israel's eternal and undivided capital," effectively placing the issue of Jerusalem beyond any practical negotiation other than acceptance of the imposing "facts on the ground."

In 1982 work began on the new settlement of Ma'aleh Adumim. Some 50 Jahalin families were displaced by the construction of the settlement city's original neighborhoods in the early eighties. Ada Ushpiz writes (ibid.) "Army jeeps broke tents apart and buried the shacks of those who refused to 'obey the law,' the bedouin recount. The civil administration made sure to pay meager compensa-

(Continued next page)

Join the Campaign to Halt the Spread of Ma'aleh Adumim

Craig Hymson

In December of 1994, I had the opportunity to visit the Jahalin encampment to participate on a meeting of the Action Committee for the Jahalin Tribe. The meeting held in English and translated into Arabic, was focused on planning a stratagy in the event of an attempted eviction by settlement Police or Settler Gangs. Only a month earlier the the encampment had been terrorized by such a raid(see above article). An Israeli woman offered to hold a Non-violence resistance training. A Palestinian Woman offered her home as a safe haven for the Jahalin children . Several others offered to be a part of an emergency phone response team. After each suggestion was offered, the committee checked with the Jahalin members to see what was desired and acceptable to them. At one point when a joke slipped by without being translated, one of thre Jahalin reminded the group that everything said within the tent must be understoood by everyone present. " Even the Jokes? the translator asked. "Especially the Jokes" someonme responded, we need to laugh together more often." And everyone did.

Touched by the plight of the Jahalin and inspired by the cross-cultural solidarity of the Committee, I wished I could participate in the upcoming actions. Unfortunately, I was scheduled to fly home within a few days, hence unable to make a contribution ...UNTIL NOW! Now I have the opportunity of inviting WIP readers to contribute by joining the International Campaign to Halt th Spread of Ma'aleh Adumim. The settlement poses an Immediate threat to it's neighbors and is an important part of the expanding "Greater Jerusalem" scheme, which is increasingly dispossessing the local Palestinian population and hindering the chance for a unified Palestinian state and a just resolutioon to the Israeli -Palestinian conflict. Answer the call to action! You can help the Jahalin Gain a permanent home in their land and help halt the growth of the biggest Israeli settlement and set a precedent for limiting the growth of others!

To help locally contact the TESC Middle East Resource Center at 866-6000 or email hymsonc@elwha.evergreen.edu

tion to the few families who lived in stone houses. The tent-dwellers were not considered as having any such rights..." The coming of Ma'aleh Adumim also meant the end of whatever cultivation was still practiced by those Jahalin living beside the new town and sharply curtailed their ability to pasture their herds. Now many of the men work in Ma'aleh Adumim, in the Mishor Adumim industrial park, or in construction work. Two of the Abu Ghalias drive buses on the Jerusalem-al-Azariyeh route. Muhammad al-Hirsh has worked at a variety of jobs, and until recently drove a bulldozer himself. He told reporter Ushpiz how he worked on the roads being built in the area "...until we reached the tribe's tents. I would work on the tractor and manoeuver among the shacks and tents, in order not to harm any of them. They saw that I was working that way and told me 'thank you very much,' and made me leave the job."

"In our eyes, Ma'aleh Adumim is part of Jerusalem," stated Deputy Defense Minister Mordechai Gur to the NY Times (19-2-94), He considers the settlement essential to Jerusalem's de fense and Mayor Kashriel, too (Promotional brochure, "Ma'aleh Adumim, a city on the edge of tomorrow"), describes Ma'aleh Adumim as being "part of the national security plan for Metropolitan Jerusalem," and "play[ing] a role in all future national security plans." And though it is hard to imagine just what form this role might take, except perhaps demographically, these are emotionally compelling contentions for the Israeli public, a large portion of which doesn't consider Ma'aleh Adumim to be 'really' a settlement at all. In fact, several government ministers, including Yossi Sarid of Meretz, are on record as "differentiating between it and the rest of the settlements, tending to agree to the approval of additional construction [there] where Arabs have no claim on the land.

The Jahalin's present plight is one byproduct of Israel's feverish efforts to expand the Jewish population of all parts of metropolitan Jerusalem, and Ma'aleh Adumim's location, at the eastern tip of the projected "Greater Jerusalem," with landholdings extending nearly to Jericho, gives it great strategic importance. The settlement's planned development now will assure that, as Ma'aleh Adumim Mayor Benny Kashriel points out, "in three years - when they[the Palestinian Authority and Israeli Government] start to negotiate all of the West Bank-Ma'aleh Adumim will be a part of Israel or of Greater Jerusalem." Those Jahalin, such as Muhammad and Sarah Abu Ghalia and their six young), on whose "doorstep" Ma'aleh Adumim has grown up, are first in line for displacement.

Protracted legal battle

The Jahalin's current troubles began in 1989, when the government-appointed mukhtar[chief] of the Jahalin living near Ma'aleh Adumim and five others were induced to sign a document affirming that they knew they were "living on state land...and that their stay there was temporary..." In August of 1993 road-building and other infrastructural work for the settlement's expansion were begun, and by October the bulldozers of progress had reached the periphery of the encampment, biting off more and more of the tribe's remaining grazing land while road-blasting sent rocks flying through the flimsy roofs of tents and shacks. On October 27, '93 a court-order stopping the work was obtained on behalf of one family, but their lawyer withdrew his request for the order on November 10, when his clients were assured that an alternative site was being readied for the Jahalin, with water and a road already in place. This was an overstatement, to say the least. Unsatisfied, some 40 families refused to move, with 21 deciding to turn to the Society of St. Yves for legal aid.

Since December 1993 The Society of St. Yves, has been representing these families (joined by several others more recently), and filed two unsuccessful petitions with High Court of Justice for permanent stoppage of work at and near the Jahalin encampment. The second of these was submitted March 3, 1994 in the names of 26 "concerned Israeli citizens," including well-known peace and human rights activists. This petition asked the court to prohibit blasting and other activities that will destroy the Jahalin's encampment and livelihood. Noting that the land upon which the Jahalin are living is now under the jurisdiction of the settlement of Ma'aleh Adumim, it challenged that town's administration to explain why the housing and other needs of "non-Jews in the area," i.e. the Jahalin Bedouin tribe," have been ignored in the preparation of the town plan. Citing international law, including the Hague Convention, section 43 (occupier's obligations to population), 46 (prohibition of confiscation of private property), 55 (use of public and 'state' lands) and international conventions regarding apartheid, the petition argued that the expansion of the settlement of Ma'aleh Adumim onto the land where the Jahalin live, thereby depriving them of their homes, is illegal and that reserving this land for Jewish use only is an act of racial discrimination and as such not allowable according to international law.

Accompanying the petition were reports by town-planner and former Jerusalem city council member Sarah Kaminker, social work expert Dr. Ziad Hazen, environmental quality analyst, Dr. Muki Sheffer, all warning of the harm awaiting the Jahalin if transferred to the alternate site proposed by the government - a rocky hillside some 500 meters (about 1/3 mile) from the principal garbage and industrial waste dump for Jerusalem, Ma'aleh Adumim, and surrounding villages. This land too was illegitimately confiscated from Palestinians from the village of Abu Dis and declared "state land" by Israel - due to it's proximity to the dump which they characterized as "unfit for human habitation." The court, however, disregarded these arguments and the realities they described - not the least of these being the emotional and social insecurity into which the Jahalin had been plunged by the actions of the authorities - and instead accepted the incorrect claim of the state and Ma'aleh Adumim authorities that the present petitioners, being neither Jahalin nor residents of the immediate area, had no concrete basis for petitioning on behalf of the Jahalin. The High Court justices therefore forced them to withdraw the petition, fining them 6,000 NIS court costs in the process. The Jahalin, nevertheless, retained the option of returning to court should they again come under direct threat.

Eviction notices and police harassment

In July and August of 1994 several families received eviction orders. Fourteen appealed these through Advocate . Months went past before the appeal was heard and finally decided on (see below). Meanwhile however, despite the unresolved status of the land and the pending appeal, road-building and other infrastructural work for the projected new settlement neighbourhood went ahead, and housing lots continued to be sold to contractors.

"Off the record," the mukhtar of the Jahalin has been told by the civil administration that eventually all of the tribe would be evicted.

On November 14, 1994 the Ma'aleh Adumim police staged a pre-dawn raid on the encampment, detaining seven people for questioning - part of an attempt by the Civil Administration to intimidate the Jahalin and to seek grounds for charging them with "illegal trespass on State Land." This course of action has apparently been abandoned, though one is left wondering - given the relatively recent advent of the settlement of Ma'aleh Adumim and its effect on the Jahalin - just who is the illegal trespasser, anyway?!

On April 4, 1995, fourteen Jahalin families were informed that they had lost their appeal against the eviction notices they had received in August, and the following day, tents belonging to two families living several kilometers away were destroyed by the army, their belongings scattered and food spilled. Another eight families received eviction notices in mid-April, and are appealing. They are represented by Advocate Husni Abu-Hussein (one of the lawyers associated with Orient House), while the case of the 14 original petitioners plus an additional 6 was taken the High Court of Justice by Advocate Lynda Brayer of the Society of St. Yves on May 11.

On May 15 word was received that a temporary injunction had been granted against the eviction of the 20, pending a hearing by a 3-judge panel. This decision overturned the April 4 verdict of the military court whose judge "had the impression" that the eviction notices were justified, even though he had not had access to many of the case files and St. Yves had not been allowed to call witnesses or present evidence.

Advocate Brayer was approached in May by eight more Jahalin families; these sandwiched between the settlement of Kfar Adumim and the Ma'aleh Adumim industrial area, Mishor Adumim. On May 1, they had been issued demolition notices for their tents and other structures, on the grounds that they were living in an army fire-zone. Their case is being appealed as well.

In the mean time, the situation of the Jahalin is becoming virtually intolerable: construction on the Ma'aleh Adumim Community College, looming over the Western-most section of the Jahalin encampment, continues apace, and to the south and east, roads, retaining walls, and sewage installations have turned the area into a neigh unto impassable maze for 'man and beast.' Kotler-Adika, a construction company with major projects in several West Bank settlements, is erecting a housing development just meters from the tents and other structures inhabited by the families of Muhammad al-Hirsh and his cousin.

Solidarity

The story of the Jahalin and of the attempts to evict them in order to expand the settlement city of Ma'aleh Adumim , now the largest Israeli Settlement, has aroused increasing international concern; the subject was raised on February 1 at the 51st session of the UN Commission on Human Rights by Mr. Miloon Kothari of Habitat International (see also Mr. Kothari's letter to Yitzhak Rabin, appended), and recently Faisal Husseini hosted a visit to the encampment by consular officials from six western European countries.

Parallel to the legal struggle outlined above, the Action Committee for the Jahalin Tribe (ACJT), a grassroots group of the Jahalin Tribal members, other Palestinians, Isralis and, has carried on a public since November 1993. For several months non -bedouin ACJT members took turns spending the night at the encampment, sleeping in the Abu Ghalia's tent, providing moral support and a visible "outside" presence as well as assurance that, should the authorities attempt to forcibly remove the Jahalin, there would be others there to contact the media and supporters. In addition, delegations of internationals and Israelis with dual citizenship have presented the issue to their respective consulates, and the ACJT maintains ongoing contact with sympathetic Israeli and Palestinian officials, brings journalists and groups of foreign and local visitors to the Jahalin site, and organizes support activities such as vigils and demonstrations. The Association for Support and Defence of Bedouin's Rights in Israel has been an active part of the struggle, the Jahalin themselves formed a representative committee. They have requested that the government allow the Jahalin to return to the home from which they were expelled in 1950. Failing this, committee-members have put forth two alternative possibilities:

- that they be given building permits and a guarantee of permanence in their present location, along with use of the infrastructure being installed all around them;
- or - they be allowed to build in another location in the immediate vicinity, with guarantee of perma-

(Continued next page)

Introducing *Prison Legal News*

Works In Progress would like to introduce to you to a unique, well written voice, the *Prison Legal News*. Established in 1990, in response to government policies leading to the rise in the incarceration of poor people, *PLN* is a prisoner controlled press and "a progressive force in developing a public policy debate around the issue of crime and punishment."

The publication covers "prison legal issues, prison struggle, legislation that impacts prisoners and news about prison issues that may be of interest to a national readership." Editors Dan Pen and Paul Wright, both of Monroe, publish PLN with the help of outside volunteers. And, they have to deal with persecution by prison officials on a regular basis: "retaliation, harassment, censorship."

We would also like to announce that *WIP* will be covering the printing and shipping costs of the *Prison Legal News* to all members of the Washington State Legislature. We believe *PLN*, a voice of those least heard at the state capital, must be received by those who make state law. They must not be allowed to use the excuse of ignorance for the outcomes of their actions.

We also encourages our readers to subscribe to this publication. *Prison Legal News*, one of only a few voices left of those inside prisons, is a valuable resource for information that people are not permitted to read in the mainstream press.

Subscription are $12 a year:
Prison Legal News
PO Box 1684
Lake Worth, Florida 3346

(Continued from page 13)

nence.

The vigils and demonstrations organized by the ACJT have had the active participation of a variety of Israeli, Palestinian, and mixed groups. The recently-formed Land Defense Committees, has sponsored sponsored demonstrations against settlement expansion in various West Bank villages, also organized a Friday solidarity prayer meeting at the Jahalin encampment during Ramadan (in February). Local and international media coverage of the Jahalin issue is increasing, and - perhaps spurred by the urgency of the issue of the Jerusalem area expropriations - some Israeli politicians have become more outspoken in support of the Jahalin
These combined efforts have enabled the Jahalin to hold out for a good two years , and will be continued as long as need be. The growing body of informed public is cause for hope . In Europe, a letter-writing campaign has been conducted on behalf of the Jahalin, hundreds of letters to the prime minister's desk, and the name and story of the Jahalin tribe is gradually becoming widely known in the Middle East and abroad.

Recent Developments

An exciting development was the October 30 High Court Hearing, at which the Civil Administration admitted to having destroyed aerial photographs they had been claiming proved that the Jahalin were recent arrivals to the Ma'ale Adumim). Despite this weakening of the state's case, on February 6, 1996, the Higher Building and Planning Committee of the Israeli Civil Administration ordered the demolition of tents and livestock shelters belonging to the Abu Duheik clan of the Jahalin by Feb. 20. The order can now be carried out at any time. The Abu Duheik, whose homes are located between Ma'ale Adumim and the industrial area of Mishor Adumim, were served with demolition notices for allegedly making illegal use of the land, which they have been leasing from villagers in Issawiyeh and Abu Dis for some 45 years. "Off the record," the mukhtar of the Jahalin has been told by the civil administration that eventually all of the tribe would be evicted. Thus, the plan is apparently to target several families at a time rather than to evict all at once, probably for fear of media and public response.

The Future

As long as Ma'aleh Adumim's expansion plans are not seriously and persistently challenged on an international basis, the likelihood of Israeli government promises of a reasonable alternative solution on state land" near Jerusalem being realized remains close to nil. There simply will be no place to go. This became all the more clear in the wake of the signing of the Oslo 2 agreement, which put the Abu Dis dump and the sites so-far offered to the jahalin by the Israeli government in an area already being transfered to the Palestinian Authority. thus, it is unlikely that the offer could be implemented, even if otherwise acceptable: the original owners will likely reclaim the land for their own use.

Although the late Prime Minister Rabin declared that Ma'aleh Adumim would become a part of Jerusalem, it is not clear what the border of either "Greater Jerusalem" or the settlement itself actualy are. Jerusalem's boundaries will not be finalized until the "final status negotiations," which could drag on for as much as two years. What is clear is that the more land Ma'aleh Adumim succeeds in putting under concrete, the more will fall within the settlements boundaries when the time comes. These two years are, therefore, crucial to our efforts to minimize the growth and hence the final size, of the spreading of Ma'aleh Adumim.

This report was adapted and edited with permission from the ACJT. The original can be obtained from the International Campeign to halt the Spread of Ma'aleh Adumim

WORKS IN PROGRESS SEEKS CONTRIBUTERS

Works In Progress (WIP) encourages all persons, who would like to voice opinions or bring attention to issues of concern, to send written text (on 3.5 disk, Text preferred), recorded vocal text, photographs, poetry, and/or art work to:

WORKS IN PROGRESS
PO BOX 295
OLYMPIA WA 98507

Resumés, journalism writing skills are not required. It is recommended that an article be written in the contributor's own voice from her/his perspective. WIP challenges the widely accepted concept of "unbiased journalism".

"This organization is dedicated to...providing a voice for peoples disenfranchised by the dominant culture. We encourage the presentation of material by those most affected by exclusionary and unfair practices..."

From the *PLN* Editor

Paul Wright

The following article was printed in the January issue of Prison Legal News.

Welcome to another issue of PLN. Readers who have been with us for awhile may recall that Ed Mead and I have a suit pending against the Washington State Indeterminate Sentence Review Board (ISRB), ADA the parole board. Ed was the co-editor of PLN from 1990, when we started, until he was released from prison in 1993 and the parole board forbade him from having any contact with me and other "convicted felons." The ACLU of Washington filed suit on our behalf contending that this ban, which was clearly aimed at silencing PLN, was a violation of our freedom of speech. In essence the ISRB is saying that if Ed wanted to continue editing or publishing PLN, they would put him in prison. The freedom of speech pundits in the corporate media haven't had much to say about this.

So if you think that prisoners and, yes, convicts, need and deserve a voice like PLN, please support us.

Tacoma federal Judge Robert Bryan dismissed our suit holding that if prisoners have no right to correspond then neither do parolees. Our attorneys, Frank Cuthbertson and Michael Kipling, have filed an appeal in the ninth circuit. The issues raised ar important ones, namely, the political rights of parolees to associate (in this case by mail and phone) with "convicted felons" for the purpose of political speech and activity. It seeks to reassert the principle that parolees have more rights than prisoners. The attorneys have done an excellent job in presenting the issues. We have also filed suit in state court on this issue. We will keep you updated on both suits.

In our past few editorials Dan and I have dwelt at length on PLN's need for more money from its readers. We have been hit with increased postage costs and the price of newsprint has gone up 50% in the past year with more increases ahead. At the same time PLN has chosen to expand our number of pages from 20 to 24, and keep our monthly schedule, while other prison publications are cutting back. The quarterly Prison Project Journal is cutting its number of pages and Prison News Service is going from a bi-monthly to a quarterly production schedule. We think there is a greater need than ever for publications like ours.

To cut expenses what we are doing is cutting down the number of free subscriptions we are able to provide to prisoners in control units and on death row and also limiting the number of trial subscriptions and their length. Since we started we have always given away as many subscriptions as we can afford to. When times are good more control unit and death row prisoners got complimentary subs; when times are tough that number goes down. We are solely reader supported which means that unless you, our readers, send donations we stop publishing. We have always expected prisoners in population to pay their way. When prisoners write in complaining that they only earn $25 a month and can't afford a donation that doesn't get much sympathy as Dan and I are making ends meet on 25 and 38 cents an hour that we earn in kitchen and tutoring jobs, respectively. WhenPLN began Ed and I made up money shortfalls from our pockets. So please don't tell us about how tough things are in prison"x". If you're in population and can't hustle a few books of stamps as a donation then nothing PLN has to say will be of any use to you.

Among the things that sets PLN apart from other publications is that we are prisoners ourselves and we hope we provide a voice for progressive prisoners and jailhouse lawyers and their supporters. We aren't in this to make money. We think that a money oriented goal is incompatible with our goal of being an independent voice for prisoners. There are too many people out there who are willing to use prisoners as a resource to mine for profits!

An example of this is Prison Life Magazine which bills itself as the "only free world based magazine by convicts and ex-convicts" and the "The Voice of the Convict." As PLN readers know, the first assertion isn't true. I can only wonder about the convicts' voice when the November issue of Prison Life has a full page color ad hawking "Prison Blues" jeans. Prison Blues is a brand of clothing made with prison slave labor in the Oregon Department of Corrections (DOC). Oregon prisoners are paid "wages" of $6-8 an hour, but 80 per-

Prison Legal News

Federal Prisons Erupt

Dan Pens

The following article was printed in the January 1996 issue of PLN and has been edited for length.

At least five federal prisons erupted in violence within days after a vote in the U.S. House of Representatives to overrule a recommendation by the U.S. Sentencing Commission to end the 100 to 1 sentencing disparity between crack and powdered cocaine offenses. Information on the uprisings was sketchy. There were reports of over $l million in damages to the prison at Talladega, Alabama. Not reported by the press were details such as how prisoners in Lewisburg, Pennsylvania fashioned a homemade "cannon" and fired it at advancing Emergency Response Team (ERT) members.

The seeds of this prisoner rebellion were planted in 1986, at the height of the War on Drugs. Congress passed severely repressive mandatory sentencing guidelines which for the first time made a distinction between crack and powdered cocaine. Under the guidelines, people convicted on federal charges for possession of five grams of grams of crack are punished with a mandatory minimum of five years without the possibility of parole, even for first time offenders. By contrast, possession of 500 grams of powdered cocaine -- 100 times the amount of crack -- carries a five year mandatory minimum.

Crack is the only drug that carries a mandatory prison term for possession whether or not the intent is to distribute. Possession of powder cocaine or heroin without intent to sell is a misdemeanor with a maximum one year jail term.

Since 1986 there has been a wealth of statistical evidence gathered to show that the crack laws are targeted, through selective enforcement and prosecution, almost exclusively at poor blacks and Latinos. Even though studies indicate that the majority of crack users are white, in the federal courts of sixteen states not a single white person was tried for crack offenses between 1987 and 1992. When enforcement officials arrest blacks for possession of crack, they are served up to federal prosecutors for long mandatory sentences. When law enforcement officials arrest whites for crack they are handed over to local prosecutors and sentenced to probation or short jail terms.

Even though studies indicate that the majority of crack users are white, in the federal courts of sixteen states not a single white person was tried for crack offenses between 1987 and 1992.

About 13% of monthly drug users are black, but in terms of drug possession black people account for 35% of arrests, 55% of convictions, and 74% of all prison sentences. Many critics use these numbers to argue that the War on Drugs is in reality a racist war being waged against blacks. Though the numbers bear this out, the war is truly being waged against the poor. Because of racism, a disproportionate number of poor people in this country are black (and Latino), masking the true objective of this war: to criminalize poverty. When the economy no longer offers any realistic economic opportunities for the poor (especially people of color), those who enjoy the fruits of steadily increasing corporate profits must protect their flank against riot, rebellion, uprisings and overthrow. Dictatorships typically employ death squads to make the troublesome poor "disappear." In the U.S. this function has been served by heavily armed squads of law enforcement officials armed with federal drug laws which allow them to effectively target "troublesome elements" and bury them alive in federal prisons.

The Sentencing Commission recommendation to reduce penalties for crack cocaine offenses was slated to go into effect on November 1, 1995. What is remarkable is that if Congress had not voted at all the recommendations would have *automatically* gone into effect. On October 18th the House voted 332 to 83 against the proposed sentencing reform. It was the first time Congress had voted not to accept any of the over 500 recommendations sent to it since the Sentencing Commission was established.

Jesse Jackson, speaking at the Million Man March on October 16th, spoke against the 100/1 sentencing disparity and urged Congress to ratify the sentencing reforms. Anybody who thought that Jesse was speaking with the voice of the oppressed, however, should note what he said six days later, after the prison rebellions erupted. Speaking to prisoners at Joliet, Illinois State Prison, Jackson used the voice of political sound bite opportunism as he urged prisoners not to react with more violence. "There are people on the outside, in Congress and at other levels of government who are working to change the laws," Jackson said, "but they [prisoners] must help us by cooperating and exercising the same kind of discipline and dignity that we saw last Monday at the Million Man March."

On October 30th, 1995, Bill Clinton signed into law legislation that rejects the Sentencing Commission reforms. "I am not going to let anyone who peddles drugs get the idea that the cost of doing business is going down," Clinton soundbited to the press. Speaking from the other side of his neck, Clinton acknowledged the disparities, saying that "some adjustment is warranted," calling for "further review of the issue" by the Sentencing Commission.

The stroke of Clinton's pen on that legislation effectively snuffed all hope of politically reforming the 100/1 sentencing disparity. Clinton and Attorney General Reno have hinted that the only reform they might consider would be a plan that includes increased sentences for powdered cocaine.

Martin Luther King said that "riot is the voice of the unheard." Prisoners have, quoting Jesse, "cooperated and exercised discipline and dignity" for nearly a decade while awaiting fruition of legitimate efforts to work within the system for political or judicial reform of the 100/1 drug laws. When Congress and Clinton chose to keep those reforms from being implemented, federal prisoners across the country spoke with the voice of the unheard. Through effective government and media spin control, the federal prison uprisings were little more than a murmur. But as the director of the ACLU told the New York Times, "When people understand the truth about the way these laws are imposed, the fact they've had no deterrent, and the race-based nature of these prosecutions, then I think a sleeping giant is going to roar." •

WBET radio in Washington DC reported that 38 prisons had some type of disturbance. According to the Prison Activist Resource Center in Berkeley, CA, there were confirmed reports of uprisings in sixteen prisons: Talladega, Alabama; Terminal Island, California; McKeen, Pennsylvania; Lewisburg, Pennsylvania; Allenwood, Pennsylvania; Memphis, Tennessee; El Reno, Oklahoma; Greenville, Illinois; Springfield, Illinois; Leavenworth, Kansas; Mariana, Florida; Atlanta, Georda; Raybrook, New York; Fairton, New Jersey; Dublin, California

Two days after the uprising in Talladega, the entire federal prison system was placed on lockdown status.

(Continued)

cent of those "wages" are confiscated for various deductions, including "room and board." Prison Blues is an enterprise owned and operated by the Oregon DOC. It is not a private company. But the fact that Prison Life sold the ad space to the Oregon DOC is not surprising, as it is in the business to make money. In a New York Times interview their editor, Richard Stratton, stated forthrightly that they see prisoners as a big captive market they plan to deliver to advertisers. PLN isn't opposed to ads in general; we are just picky about the ones we run, and because we have political principles we won't take money from anyone that is opposed to our principles or goals. If we did there wouldn't be much difference between us and the corporate media, would there?

So if you think that prisoners and, yes, convicts, need and deserve a voice like PLN, please support us. If you're a prisoner all we ask is that you carry your own weight and cover the roughly $12 a year it takes to cover your subscription. If you're a free person, donate more it you can afford it. If you're an attorney or professional subscribing at the individual rate please upgrade to an institutional subscription. Everyone can help by encouraging others to subscribe; a bundle of 23 PLNs is available for $3 to cover postage. Enjoy this issue of PLN. The PLN collective wishes all PLN readers a more militant new year of greater struggle. •

The "Real" Prison Life

Maureen Garrett

My African-American friend was framed for a crime he did not commit, and he was flown through the interstate compact to another state prison far from home, family, and friends. With his permission, this is what he has shared with me about the "real" prison life. Low-income Afro-American or Hispanic men (with or without a record!) are prime candidates to fill America's prisons.

In the state prison where my friend is incarcerated, it is true that the men segregate themselves by race and form gangs for brotherhood and protection. Many of the men are repeat offenders. Three meals a day and all the drugs they want offer many of the men comfort as they live out their prison terms. A semblance of a family life, coming in from outside the prison is usually strained. Weight lifting facilities have been eliminated. Fifteen-minute phone calls are allowed once a day. Soon a smoking ban will be put in place, and the power to radios and televisions in their cells will be cut off at bedtime. Verbal, physical and sexual assaults are a daily occurrence.

Men are deprived of their privacy and they must always watch their own backs. A lockdown occurs usually when there has been a fight among prisoners and then a race-riot erupts. Riots in the days of old used to be over schooling, rehabilitation or the need for more books in the law library. Ask any incarcerated man and he will tell you, there is no such thing as "rehabilitation" in prison nowadays.

For the men who don't want to work within the confines of the prison, they get to engage in slave labor, otherwise known as "the chain gang." The prisoners are employed seven days a week (a day off on holidays) within the system walls, and they get a meager salary. Companies, and corporate America benefit financially from prison systems.

One must be strong physically, spiritually, and hope one day he'll be on the outside again when the parole board decides to release him. Out of fear and denial we often deem the prisoners invisible. Citizens on the outside are the only hope for the prisoners who need pen-pals, support, encouragement, trust, forgiveness, rehabilitation, a sense of dignity, and a job when they are released back into our society. •

Labor's Fight to Ban the Use of Replacement Workers

Jesse Grant

The struggle between Labor and Capital takes place on many levels at once. At the turn of the century that struggle most often took place in the streets and factories, where workers, scabs, police and militia fought the crucial battles which eventually led (at least in this country) to such fundamental workers' rights as the 8-hour day, the minimum wage, and safe working conditions. Today, that struggle continues to be fought in the streets, as the recent Russian miners' walkout proves, but more and more the battle has moved out of the streets and into the courts.

A recent U.S. Court of Appeals decision ruled that President Clinton exceeded his authority when he barred federal contracts from going to companies that hire permanent replacement workers during strikes. In throwing out Clinton's 1995 executive order, the federal court said the order conflicted with federal labor law, which guarantees the right to hire permanent replacements. "It is...undisputed that the [National Labor Relations Act] preserves to employers the right to permanently replace economic strikers as an offset to the employees' right to strike," Judge Laurence Silberman wrote for the panel of three judges, all Republican appointees. (AP, 2/3/96)

Labor Secretary, Robert Reich, has indicated an appeal is likely, and the White House has argued that replacement workers undermine the collective bargaining process and reduce worker productivity, thus affecting the economy. While this decision only directly affects federal contracts, it has far-reaching implications for all U.S. workers since such thinking, carried to its logical conclusion, would eventually render the strike completely ineffectual.

How should labor respond to such an apparent setback? Clearly, Labor must engage Capital in the courts and legislatures, throwing its legal and political resources into the fight to ban permanent replacement workers. Congress must be convinced to pass legislation that would outlaw permanent replacement workers, as they failed to do in 1993. But when all the briefs have been filed, they'll mean naught if Labor isn't prepared to flex its muscle with the direct action tactics which made its strong in the first place.

Federal judges are appointed by lawmakers, most of whom are heavily indebted to the corporate interests that financed their campaigns. The influence of corporate lobbyists in the halls of power is well-documented and legendary. It would be foolhardy, then, for Labor to pin its hopes on a group of people whose allegiance to the employing class is an historical fact. A more effective approach would be to rely on Labor's bedrock strength, the power and militancy of its own rank-and-file, independent of the questionable good will of those in power.

What kinds of grassroots tactics might Labor successfully utilize in the fight to ban replacement workers, permanent or otherwise? Ideally, tactics so effective they render mediation actions of government irrelevant. Law tends to follow practice, labor law especially, and most pro-worker legislation in this century has followed on the heels of the concrete gains achieved by union members themselves. If Labor could make the use of replacement workers physically or economically impractical, the courts and legislatures would have no choice but to follow suit and legitimize a policy they might not otherwise endorse.

But how? Even the most militant picket line can be breached by a determined phalanx of scab-herders intent on delivering replacement workers to the job site. This is the fundamental weakness of the walkout strike as it's defined and understood today by the trade union movement. By abandoning the actual point of production, whether that be a broadweave loom, light rail transit vehicle, or Pentium-chip word processor, workers give up their greatest strength–their control of the means of production.

Far more powerful are those tactics which halt or reduce production without conceding physical control of the workspace, tactics like the often-invoked but rarely-used sit-down strike, as well as the slowdown the sick-in, the good work strike, work-to-rule, dual power, and monkey-wrenching. These are proven techniques which have the potential to grab management's attention and redress grievances more effectively than the traditional walkout strike.

A strike doesn't have to be long to be effective. Timed and executed right, a strike can be won in minutes. The Detroit branch of the Industrial Workers of the World (IWW) employed between 1932 and 1934. "Sit down and watch your pay go up" was the message that rolled down the assembly line on stickers that had been fastened to pieces or work. The steady practice of the sit-down raised wages 100% in the middle of the Depression.

In 1980, when the KKR Corporation announced that it was going to close its Houdaille plant in Ontario and move it to South Carolina, workers occupied the plant for two weeks. KKR was forced to negotiate fair terms for the plant closing including full pensions, severance pay, and payment towards health insurance premiums.

Slowdowns can be equally effective without being quite so confrontational. At the turn of the century, a gang of section men working on a railroad in Indiana were notified of a cut in their wages. The workers immediately took their shovels to the blacksmith shop and cut two inches from the scoops. Returning to work, they told the boss "short pay, short shovels."

One of the biggest problems for service industry workers is that many forms of direct action, such as slowdowns, end up hurting the consumer (mostly fellow workers) more than the boss. One way around this is to proved better or cheaper service at the boss' expense. In 1968, when Lisbon transit workers gave free rides to all passengers to protest a denial of wage increases, they had the public's solid support. In New York City, the IWW restaurant workers won some demands by heeding the advice of organizers to "pile up the plates, give 'em double helpings, and figure the checks on the low side."

Since most jobs are covered by a maze of rules and regulations many of them unworkable and generally ignored, workers often violate orders, ignore safety procedures, and disregard lines of authority simply to meet the goals of the company. There is often a tacit understanding, even by the managers whose job it is to enforce the rules, that these shortcuts must be taken in order to meet production quotas on time. In these situations, simply "following the rules" has the potential to wreak havoc.

Finally, striking workers can multiply the effectiveness of the traditional walkout by remembering to take home little "souvenirs" from their workplace. If small but crucial bits of machinery or information were to mysteriously disappear, replacement workers would have very little to do.

These are just some of the tactics which unionists can use to render the issue of replacement workers moot. By refusing to concede their physical control of the workplace, workers have the power to redefine their relationship with the owning class. It's the oldest lesson in Labor-friendly legislators and liberal judges are ultimately less dependable than the solidarity of a strong union. Unions in this country should remember that when planning their fight against the use of replacement workers.

Jess Grant is a Singer/Songwriter living in Olympia.

[P]roven techniques which have the potential to grab management's attention and redress grievances more effectively than the traditional walkout strike.

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Stop Mass Wolf Kills Up North

Grace Brookman

More than half a dozen Olympians headed to Northern Canada early last month to participate in this year's Friends of the Wolf campaign to end the Yukon Government's wolf kill-program. People from the Upper Cascadia Bioregion, also known as Western Washington, have invested unprecedented time and energy into protecting the Canadian wolf. "The way I see it, this is an extension of our region. If we're going to have wolves back, their going to come from Canada. This means we have to work to end trophy hunting and government kill programs in British Columbia and the Yukon now," says Mike Howell, director of the Pacific Crest Biodiversity Project out of Seattle.

This isn't easy since the British Columbia Provincial Government and the Yukon Territorial Government (YTG) consider wolves "vermin." In the Yukon the government is engaged in a wolf extermination program in the region surrounding Kluane National Park. The YTG has few environmental laws and almost no accountability for its actions. The Yukon Department of Renewable Resources (DRR) has Justified its wolf kill program in the Aishihik region as an "experimental scientific study." Caribou herds have been decreasing in this region for decades, while trophy hunting and mining have increased. Open pit cyanide mining is unlimited. Trophy hunting has reduced the bull to cow ratio to 30:100, or 30 males to every 100 females. None the less, the government has taken it upon itself to scapegoat the wolf, making a goal of removing them from the ecosystem.

The Yukon Department of Renewable Resources has used helicopter shooting, poisoned bait and wire snares to destroy individuals and packs. Their biologists have concluded that entire packs must be eliminated to be effective. The preferred technique is to radio collar individuals, wait until winter when the pack lives together as a unit, and locate the entire pack for annihilation. This has been so effective that 78% of the wolves in the 20,000 sq. km kill zone have been killed.

A similar government program in Alaska was halted after a team of activists videoed footage of a government biologist shooting a wolf in a snare. In a horrifying scene, the killer shot the wolf three times before it fell to the ground.

Similarly, the regulations on hunting wolves in BC are comparable to those on hunting groundhogs and pheasants. While the Canadian government has no accurate census for wolves in BC and numbers vary between 2,500 (the minimum number usually estimated for a sustainable population) and 8,000, the BC government accepted a large sum of money from the US Fish and Wildlife Service in January for over 30 wolves, reintroduced into Central Idaho and Wyoming this month. Just south of the border, wolves have been listed as endangered for years, thanks to extermination programs similar to the YTG's. o

On the surface wolf reintroduction seems like a positive solution. In reality, the reintroduction program -- begun last winter -- has resulted in numerous wolf fatalities, including the death of a non-introduced wolf, and a loss of protection for wolves and their habitat formerly guaranteed under the Endangered Species Act (ESA). All wolves, whether introduced or not, will be designated as "experimental and non-essential." Wolves that stray outside the "recovery zone" are located by radio collar and either killed or relocated. Nothing has been done to give the wolf the protection it needs to recover.

The reintroduction is largely a political game used to de-list the wolf before its even had a chance, amounting to the final nail in Canis lupus's coffin. Over the past decade numerous timber sales in Idaho and Montana roadless areas have been stopped due to legal challenges under the ESA. Not surprisingly, since the Endangered Species Act was made politically weightless and nearly null and void by Acts of Congress last year, word has it that the Fish and Wildlife boys may be ending the reintroduction with this February's wolf shipment.

Wolves and Grizzlies have been heading down the Cascades from Canada to the Mt. Adam's region, according to the Fish and Wildlife Department documents.

Natural reintroduction on the other hand, is a practical reality. Wolves are naturally reintroducing themselves into Montana from Canada through existing corridors. An example is the "nine mile" wolf pack. The U. S. government and the Animal Damage Control (ADC), however, relocated the entire "nine mile" pack, killing all but two of the wolves. Wolves and Grizzlies have been heading down the Cascades from Canada to the Mt. Adam's region, according to the Fish and Wildlife Department documents. Cheetwoot Wilderness Alliance out of Olympia has been working for three years to safeguard habitat, close roads, and make room for the wolves. The few large, unprotected roadless areas remaining in the southern Washington Cascades, such as the Dark Divide Roadless area in the Gifford Pinchot National Forest, are gaining popularity as areas that must be protected with Wilderness status.

Activists have called a boycott of the Yukon Territories and international pressure is mounting. As I write this, we are preparing for our second field reconnaissance. Temperatures have been at a record low, down to -58°c, and have kept the government tethered. Activists will be in the field for the next month looking for snared wolves, taking video footage and interfering with the governments wolf kill effort.

Demand an end to the Yukon Wolf-kill program by contacting:
John Ostashek,
Yukon Government Leader and
Bill Brewster,
Minister of Renewable Resources
Yukon Territorial Government
Box 2703
Whitehorse, YT, CANADA Y1A 2C6

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(InterTanko, continued)

will be watched by international corporations, state governments and environmentalists. The central issue of the case is whether a state like Washington, has the right to protect its environment at the sake of international free trade.

Intertanko is the catchy acronym for International Association of Independent Tanker Operators, and according to their American lawyer, "Represents everything from relatively small family owned oil tanking businesses with just a few ships all the way up to large corporations." Its members hail from all over the world, including the US and is based in Oslo, Norway.

Jonathan Benner is the busy, hard to get a hold of Washington DC attorney leading the Intertanko law suit. Intertanko's dispute against the state is fundamentally a Constitutional question, says Benner, as the Federal government has the exclusive right to regulate international shipping and trade.

"Intertanko operates around the world," Benner explained, "the basic problem for Intertanko is the dangers to the environment, ships and personnel that a patchwork of regulations causes... Our business is on the water and we have an interest in protecting that environment... We don't disagree with the motives of the State of Washington to protect the environment, but with their methods."

Benner added that no other States are being sued by Intertanko at the moment because "Washington has the distinction of being the State with, what we would say are, the most 'micro-managerial' regulations."

Although such an emphatic environmental spiel from such an unlikely environmentalist may ring hollow with most critics, Intertanko may have a point. Laboriously detailed, the OMS rule book for oil tankers may very well be "micro-managerial"; at times it reads more like an outdated etiquette book than a government document. For instance, under a section titled "Crew Responsibilities and Language Proficiency," from the **Model Oil Spill Prevention Plan, Washington State policies are as follows:**

"...The pilot should be introduced to the master, mate on watch, helmsman, and lookout when he or she arrives on the bridge. If there is more than one mate on watch or a member of the bridge team who does not speak English, it is the responsibility of the master to advise the pilot of the situation..."

Furthermore, Washington recognizes all Federal and International oil tanking regulations and then goes well beyond them. For example, the state has a "zero tolerance policy for the use of illicit drugs and alcohol" and requires urine and breathalyzer tests for every crew member on an oil tanker from the captain all the way down to the lowliest potato peeler. The Federal government, however, requires drug tests for only some crew members and International standards require merely that "watch-standers be fit for duty."

Essentially, the Washington regulations force oil tankers to have more highly skilled operators, and more of them, on board oil carrying vessels.

If the Office of Marine Safety is too thorough, it has been effective. Every year Seattle's Fishermen's Terminal is crowded with commercial fishing boats urgently fueling up, or bunkering, preparing to leave the first week of January for the Alaskan fishing season. Carelessness and stupidity while bunkering usually result in huge amounts of oil spilling into the Sound. But in the last two years the OMS has teamed up with the Coast Guard and the Department of Ecology to pepper the docks with educational materials and friendly warnings, wiping out bunkering spills at Fisherman's Terminal for both years.

According to the Department of Ecology, bunkering spills are the most common kind of marine oil spills, usually caused by operator error or carelessness when ships' tanks are over-filled and fuel spills into the water. Bunkering spills usually involve tens, hundreds, or sometimes thousands of gallons of oil. In August of 1993 the fishing vessel Excellente spilled over 3,000 gallons of diesel fuel into Elliot Bay while bunkering primarily because of operator errors.

Although individually these spills are relatively small compared to a catastrophic spill like the Exxon/Valdez, they add up. Heaven forbid a spill of that magnitude happens in Washington waters, but there have been plenty of near misses to cause alarm.

The OMS was created in 1991 in the wake of the catastrophic Exxon/Valdez oil spill. Its mission was to provide the "best achievable protection standards" to prevent anything like that ever happening in Washington. The Office of Marine Safety, located on the third floor of a small, downtown building overlooks the Port of Olympia at the Southernmost tip of Puget Sound where logging and other large commercial vessels come to port.

OMS is unique because it focuses on improving human performance. Most states' regulations are concerned with cleaning up oil spills after they've happened. Washington's oil spill regulations set out to prevent oil spills all together. "Ships don't cause oil spills, people cause oil spills," OMS Deputy Director Nick Handy said, "Fatigue is the biggest problem. [Ship operators] work long hard hours. Ninety nine percent of their life is boring, hour, after hour of monotony, and the other one percent is sheer terror."

Barbara Herman is the boisterous OMS Executive Director named as one of the defendants in the Intertanko lawsuit against the State of Washington. When asked to speculate on the agency's chances in court, she set aside traditional discretion and laughing, bellowed, "we're gonna' win!"

Despite her optimism she points out that the lawsuit could, however, make it hard for OMS to do its work because the legal defense costs may cut into the office's already underfunded budget.

Governor Lowry and the Senate have requested legal defense funding, but the House, still populated by leftovers from the 1994 "Republican Revolution," and still referred to around Olympia by lobbyists and legislators alike as having "high learning curves," has so far, ignored the request. These are the same legislators who brought us Referendum 48, the sloppily written, anti-environmental law repealed by Washington voters last November.

The OMS is primarily funded by a five cent per barrel tax on oil imports but the tax has failed to generate enough money each year to support the office and the OMS has seen its budget reduced each year since its creation in 1991.

The central issue of the case is whether a state like Washington, has the right to protect its environment at the sake of international free trade.

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(Direct Action, continued)

structing justice citation unless she informed the freddies of the treesitters' exact locations. I retorted that the U.S. Forest Service, and not myself, was responsible if anyone was injured, and that their continued cutting was downright unconscionable. I also made it clear that I had given them all available information, and invited them to torture me to prove it.

Friday, 2-16 – By evening, base camp was humming with over 70 new and returning activists to participate in a planned intensive non-violence training and orientation from 6 to 10 p.m. It must be noted here that, contrary to rumors and outright media lies, Oly. Earth First! and the Cheetwoot Wilderness Alliance adhere unconditionally to a stringent non-violence code, which is posted at the base camp as well as in their literature (i.e., *Cascadia Rising).*

Saturday, 2-17 – In the morning, there were over 100 people in camp, with new arrivals showing up in growing numbers at the approach of the noon hour for a massive rally/civil disobedience planned for the south closure boundary. Undaunted by lengthy rainshowers, 350 protesters converged on the area, forming a huge circle while a public address system was set up for the planned speeches. Participants were greeted by large numbers of handcuff-laden Forest Service and Sheriff's Dept. personnel, including large white schoolbus-sized paddy wagons and at least one police dog.

Back on terra firma after his treesit, Ben White moderated the event, which included speakers from the Audubon Society and Pacific Crest Biodiversity Project. Right before the civil disobedience portion of the event, a rowdy woman (yours truly) jumped on the mike in an exhortation to 'let the women speak!', followed by three additional women speakers who spontaneously found their voices to impart much more of a gender-balanced feel to the rally.

As the authorities prepared to receive some visitors on their side of the (illegal) closure boundary, 101 forest defenders exercised their right to dissent by civil disobedience, moving en masse across an arbitrary 'line' from one area of their own public road to another. They linked arms and formed a massive, tight knot of resistance to extinctions and the death of a small but viable ecosystem and its 250-year-old sentinels. Arising from this braid of humanity was a simple, yet beautiful melody which flowered into a powerful statement of peace and solidarity:

the river is flowing
growing and growing
the river is flowing
back to the sea

mother! carry me
your child i'll always be
mother! carry me
back to the sea

After untangling the musical mass of peaceful protesters, participants were handcuffed, tagged, and loaded onto the oversized paddy wagons for another run to Port Hadlock Jail, which has a capacity of 32 inmates. Guards at the jail were obviously ill-prepared to accommodate the new arrivals; looking forward to a *long* afternoon of booking, fingerprinting, etc., many were also clearly ill-tempered.

For example, both of the guards who assisted in booking me behaved in ways that i felt were inappropriate. One grabbed me by the shoulder and hair, jerked me away from a woman to whom i was whispering, and exhorted me not to influence her. A bit later, while sitting in a holding cell, the other jailer, after observing me unzipping the pocket on my raincoat, burst into the cell and shouted at me to reveal what i was trying to remove from my pocket. After yelling this question three times, i quietly informed him that i would not answer his request until he spoke to me in a respectful tone. Fortunately, this diffused his anger, the interaction proceeded smoothly, and i was left with the impression that the guards were, at least, trainable.

The processing of arrestees went on far into the evening. By the time the last fingerprint dried, 97 forest defenders had been booked and released with citations for criminal trespass/3rd degree. The remaining four women were detained at the Port Hadlock jail - two who had been charged with additional offenses that day, and two who had been arrested during the aforementioned Tuesday bust (yours truly again).

Tuesday, 2-20 – As it was a 'holiday' weekend, the four of us were subjected to a festive three-day stay, followed by a bizarre video arraignment (CyberCourt?) on Tuesday, Feb. 20th, after which we were all released without bond. My strongest impressions about the 'jail in the 90's' experience centers around the intentional lack of privacy, overcrowding, and general sensory deprivation mated to all-day television bombardment. Individuality is not an option, but assimilation into the dominant culture is highly encouraged.

I can only complain about the ghastly aroma of the food, as Paige and i both refrained in partaking therefrom. However, i am still wondering what gave the water such a horrid aftertaste...!

Wednesday, 2-21 – We were back in base camp for a hands-on treeclimbing class facilitated by Ben White. The weather was so awful - high winds, rain and giant flakes of wet snow - that it lifted our spirits, knowing that the conditions up on the Rocky sale were worse, which meant clearcutting would be next to impossible.

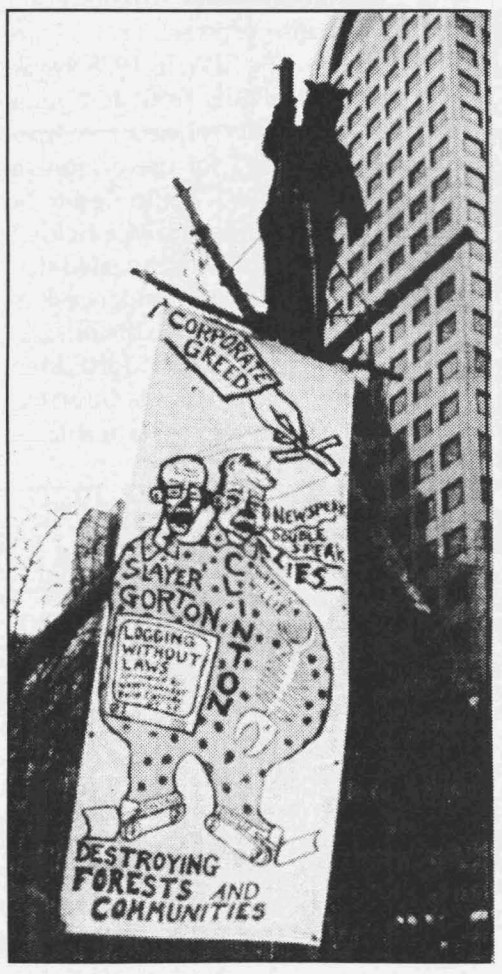
Saturday, 2- 24 – The next planned event was a large rally in downtown Seattle, organized by the Sierra Club and the Audubon Society. We could tell it was merely intended as a media event for consumption by the mainstream public when our group was refused a place on the speakers' list. Unfazed, we arrived early from Oly in a convoy of buses 40-strong and proceeded to set up a 25 ft. tripod from which Yuri presided throughout the event dressed in a bear suit.

Though some of us were disconcerted by the giant U.S. flag as the stage backdrop, as well as the distribution of mini-flags on sticks, the turnout was pleasing (one newspaper estimated 1,000!) and we were reunited with many of our Seattle friends from the Brinnon base camp. The music was decent, but the moderator was flat, the speakers uninspired.

As the emcee was wrapping up the event, he was tapped on the shoulder by an unscheduled guest (o.k., it was me), who had overtaken the stage and

was now urging him to vacate the microphone. As he stepped aside, somebody unplugged the mike and the crowd started to chant, 'Let her speak! Let her speak! (etc.)' When the folks who wanted to let me speak quieted down enough for me to proceed, i shouted that i had four things to say, to whit: 1) There were not enough women speakers. 2) I requested acknowledgment of the feats of the mighty forest defenders at Brinnon over the last three weeks, for whom the crowd erupted into the loudest, sustained applause of the day. 3) I told them repealing the salvage rider was not enough - that what was needed was Zero Cut on public lands. 4) And i gave them our Oly. base camp number, if they wanted to get off their butts and Do Something! Then i jumped down from the stage without a backward glance, and was extremely pleased that no one impeded my retreat through the crowd, save for some folks who wanted me to repeat the phone number and/or thank me for speaking.

Yuri and i both decided that mega-



phones were rapidly becoming standard operating equipment for our group, and resolved to obtain some. Lots of people stuck around after the overly-structured portion of the event, and many of us were asked for interviews, which we freely granted. We decided to send half our group up to Shoreline Community College to see the two Bills (Clinton and Gates); the other half would engage in a planning meeting for the coming week of the campaign.

When we disembarked at Shoreline from the Ancient Forest Chautauqua bus, we were immediately greeted by authoritarians with badges who assured us that protesting was not permitted, and that we could not access any roped-off areas near the event. I decided to scout around by myself, and eventually found that by going out the 'in' door at the far end of the library building, i had somehow entered the 'inner sanctum' beyond the plastic tape and security goons who had repulsed me with my *WIP* press i.d. Cool! In a few moments i was at the entrance gate, watching Secret Service boys scurrying around trying to look important, while a snaking line of 2000 people attempted to get through the metal detector in time to hear their beloved Bills.

I was planning on trying to get in with the press i.d. again, but was chickenshi_! - i mean, waiting for the right moment. While i was pausing for inspiration, i was delighted to see at least three people from our group standing in line with the required blue invitations. I had known that Ben White had a pass, but these folks had somehow creatively scammed their way in, too. My confidence was building, so i went to the door with a guy i had met who had a full press access pass around his neck, intending to pretend i was his photographer, if necessary.

Strangely enough, i waltzed on through this intensive security area without being asked for credentials of any kind! I had waited so long to gain entrance that i ended up in an adjoining 'overflow' room, fated to watch the speeches on closed-circuit TV. After being nearly lulled to sleep by Mr. Gates' lengthy ode to technology, i was pleased to hear that the first words out of the other Bill's mouth addressed the salvage logging rider, which he claimed was a 'mistake'.

The rest of his speech mirrored the Gates techno-babble, but when Clinton made a brief visit to shake hands with a few of us 'overflowers', i was able to grab his left hand and tell him that i wanted him to repeal the salvage rider, and he gave me his personal assurance that he and Patty Murray were working on it. Those words, that handshake, that sincere expression...i wanted to believe him, trust him, get lulled into complacency just like millions of voters had back in 1992, but i think instead i'll go back to Brinnon and take another treeclimbing class.

Acknowledgments: I would like to use this space to personally thank the Oly. Food Coop (and Grace), Food Not Bombs, Great Harvest Bakery, Blue Heron Bakery, San Francisco Street Bakery, and Rick Fellows for contributions including food and transportation, and to all the folks at both base camps who answered phones, organized stuff, and conducted workshops and trainings. •

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(in the popular sense of the word) **an·archy n.**, pl. ·chies [< Gr *an·* without + *archos* rule] **2** political disorder and violence; lawlessness **3** disorder in any sphere of activity

Finding An·archy In America

Anarchism means to many "lawlessness", "violence", and acting without conscience. It is often used to describe individuals in disagreement with the government and its methods. It is used to marginalize and diminishe. It is used to influence how dissent is viewed.

Anarchism, of this definition, does happen in this country. It happens with dependable frequency with great potential of affecting large numbers of citizens. It occurs not often among the "least of our society", but primarily at the upper layers of political and economic power.

The U.S. Government, in uncountable instances, has operated in the least interest of the people it governs. It has operated above the law, violently and without regard for those affected. The beneficiaries of these "anarchistic" actions, industry and the wealthy, have reaped enormous wealth and hegemony at the cost of civil liberties, health and well-being of the majority of citizens.

Anarchism, in its original sense (see below), is not so much a challenge against government, as it is a fear of the power governments wield.

Saving us from the "Russians"

The nuclear bombings of Japan was to impress on the Soviets our capabilities, it was blatant posturing. It proved how little the U.S. Government cared about human life and how far it would go to prove a point or get its way.

- **1945** The Cold War, "the most costly and least productive public works program in history", begins.
- **1945** House Committee on Un-American Activities becomes permanent committee.
- **1945-1962** Open-air atomic tests expose citizens to radioactive fallout, including, 250,000 troops ordered to witness without protection.
- **1945-1974** U.S. agencies conducted 1,000s of human radiation experiments without informed consent. Subjects tend to be soldiers, prisoners, of color, poor, terminally ill, and/or mentally handicapped..
- **1945-1988** DOE kept secret "several 100 intentional releases of radiation, and several serious accidents in U.S. weapons production facilities. The pollution at Hanford alone reaches magnitude of Chernobyl.
- **1947** Truman established loyalty boards to dismiss federal employees whose patriotism was questionable. 26,236 persons were referred.
- **1947** Taft-Hartley Act, an antilabor bill, passes.
- **1947-1960s** Atomic Energy Commission, the main buyer of uranium ore, allows Uranium mines to operate without ventilation, respirators, or radiation badges for miners.
- **1950s-1970s** "100s of soldiers given LSD"; 1,000s exposed to mustard gas, nerve gas and other chemicals.
- **1952** McCarran-Walter Act tightens restrictions on aliens, reduces immigration from nonwhite countries, allows denaturalization and deportation of "subversive" citizens.
- **1954** Communist Control Act denies the Communist Party rights as a legal body, bars members from holding office or employment in labor organizations.•

Government permits exposure of citizens to hazardous levels of dioxin

For over forty years, beginning during WWII, the U.S. Government ignored, lied, and suppressed information regarding an herbicide produced by Dow Chemical, 2,4,5-T. It is now known to have contained the highly toxic dioxin, TCDD at high levels of many parts per million. (The current acceptable limit for human safety is seven parts per trillion.) It was determined early on that this herbicide was quite toxic and in the 60s was linked to birth defects by government studies. This information was not released until 1969.

"11,000 times more powerful than cyanide"

TCDD, the most powerful of the dioxins, is 11,000 times more potent than cyanide, the smallest amount measurable kills guinea pigs. In 1980, "EPA scientist testified that TCDD was so powerful a carcinogen and teratogen that even the lowest measurable doses caused cancer and birth defects in laboratory studies." Stored in fatty tissue, TCDD has a half-life of seven years and, unlike other dioxin, can also be absorbed through the skin.

2,4,5-T "was sprayed along power lines, highways and railroads, and was used annually on millions of acres of national forests by the U.S. Forest Service." Ranchers used it on grazing land, and rice growers on crop lands.

In 1970, the Dept. of Agriculture was pressured to ban 2,4,5-T from household products and use around lakes, recreations areas and homes. However, "a million pounds was still legally used annually on forests, grazing lands, rice fields and brush along rights of way."

In the 70s, residents in Oregon living near commercial forests complained of miscarriages and severe birth defects. The EPA, in 1978, revisited "the test results from ten years earlier" and finally placed a temporary ban on 2,4,5-T for use on forests and rights of way. It continued to be used on "ranchlands and rice fields."

Five years later it was revealed that the EPA "had concealed evidence conclusively linking dioxin to the miscarriages in Oregon and had forbidden its scientists" to discuss the information outside the agency. The herbicide quietly lost its registration.

In Vietnam, 2,4,5-T, in high concentrations, was combined with another herbicide, 2,4-D to create Agent Orange. Nineteen million gallons of Agent Orange, many times more powerful than herbicides allowed in the U.S., was sprayed on jungles. Civilians and combat forces of both sides suffered dangerous levels.

In the late 70s tens of thousands of vets began filing claims on illnesses due to Agent Orange exposure. Outside of treatment for skin rashes called chloracne, all claims were denied by the VA. Vets were forced to pay for medical treatment or go without.

In 1982, after receiving thousands of complaints, Congress authorized the Centers for Disease Control (CDC) to conduct a study to determine the effects of exposure to Agent Orange during the Vietnam War. The CDC undermined the study by purposely "excluding many of the veterans most likely to have been exposed." The conclusions of the fraudulent investigation unsurprisingly showed "no clear-cut relationship between veterans' disabilities and exposure."

"2 million times more carcinogenic than benzene"

A U.S. District Court in 1989 struck down VA rules denying Agent Orange benefits" and reopened all refused claims.

In 1980 the EPA was aware that fish in the Great Lakes were contaminated with high levels of TCDD. This information was not released to the public and the FDA was encouraged to simply recommend a limit on the consumption of Great Lakes fish. One year later, EPA whitewashed a report from one of its regional offices that claimed "a grave cancer threat to persons eating fish from the lakes." It named Dow Chemical's Michigan plant as the primary polluter and referred to the "miscarriages in Oregon and the effects of Agent Orange exposure." The report was released with all the above information deleted.

In 1987, Greenpeace exposed an EPA and paper industry agreement to suppress, modify or delay the results of a dioxin study. In 1983, EPA scientists had linked dioxin in the environment to the dumping of pulp mill wastes into the air and water. The EPA did not release these findings and no regulations were developed to eliminate or even reduce dioxins in the environment. As a result, the EPA announced the beginning of another dioxin study.•

Sacrificing the health of WWII shipyard workers

As early as 1906 it was recognized that there were health hazards related to asbestos. By 1918 the Prudential Life Insurance refused to insure asbestos workers and British studies in the 1930s directly tied asbestos to lung fibrosis. Yet, the Mansville Corporation in conspiracy with the government participated in massive ship building during WWII and exposed thousands to asbestos without safety precautions. No warning was given shipyard workers nor all those who worked with asbestos and products containing asbestos until the 1960s.

Q - What do you do with a pesticide that shrivels testicles?
A - You register it for use on food crops.

Dow and Shell independently developed a pesticide, DBCP, in the 1950s. Laboratory studies showed that DBCP shriveled testicles, reduced sperm count, and caused precancerous lesions at every exposure level. In spite of these findings, DBCP was registered by the Dept. of Agriculture for use on food crops and its dangers were not fully related on the product warning label.

In 1977, workers from DBCP manufacturing plants in California discovered, at company picnics and such, that they shared a common problem, an inability to have children. In a subsequent study of employees from 18 plants with more than 90 days exposure, all had reduced sperm count and 70% were sterile. DBCP was banned in 1978, yet it was allowed to be exported to other countries.

In addition, DBCP, which can persist in the environment for 100 years, has contaminated more than 20 California municipalities' drinking water, including Fresno. It has also been found in groundwater in Arizona, N. Carolina, Colorado and Florida.•

an·archy n. 1 the complete absence of government

Anarchism, a social philosophy whose central tenet is that human beings can live justly and harmoniously without government and that the imposition of government upon human beings is in fact harmful and evil. Anarchists are distinguished from Marxists and other socialists in that the latter believe that the state must first be taken over before it can"wither away"; anarchists are too suspicious of the corruptions of power to believe that this is desirable or even possible. **Encyclopædia Britannica**

Known Anarchists
Mahatma Gandhi
Emma Goldman
Aldous Huxley
Percy Bysshe Shelley
Henry David Thoreau
Leon Tolstoy
Oscar Wilde
William Wordsworth
Emiliano Zapata

"Anarchism is a moral and social doctrine before it is a political one; it stands as a permanent reminder of the perils of national and corporate giantism and of the virtues of local interests and loyalties. It teaches the vigilance by which man may be able to avoid such bleak utopias as those [described by] Aldous Huxley and George Orwell." **Encyclopædia Britannica**